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ON SIN.

SIN radically conſiſts in partial affection in a being capable of knowing God; or rather, in his loving the creature more than the Creator. This affection of heart is in its nature, hoſtile to the univerſe, and involves in itſelf every thing that is vile and baſe; it is moſt unjuſt, it is againſt reaſon and the fitneſs of things; and the ſubject of it muſt of neceſſity be oppoſed by the univerſe, as its enemy; and if the intereſt of the whole is more important than the intereſt of a part, ſuch oppoſition is fit and reaſonable.

Whatever be the cauſe of ſin, its nature will be the ſame; enmity to being; oppoſition to the general good. But as ſinful man, in order to juſtify himſelf, is diſpoſed to caſt all the blame of ſin on its cauſe, and ſo ultimately on God the firſt cauſe; let us ſee, for a moment, whether there is any evidence that the cauſe of ſin is to blame.

To the queſtion what is the cauſe of ſin, if it have a poſitive cauſe, the anſwer muſt be, God, or, the ſinner himſelf, is the cauſe. That the ſinner himſelf is the proper efficient cauſe of his own ſinful nature and exerciſes it might be hard to ſhew; but ſuppoſe it were admitted, that he might be the cauſe of his ſinful exerciſes, he muſt certainly be ſo by his own act; but it would not follow that the producing act muſt be a ſinful act, or if, in a given caſe, it ſhould be, it would not follow that its ſinfulneſs is neceſſary to the ſinfulneſs of the effect. To inſtance in the firſt ſin that exiſted: The queſtion is, what was its cauſe? And the anſwer, on the preſent ſuppoſition is, the act of the ſinner: But certainly the act cauſing the firſt ſin, being prior to it, and the ground of it, could not be a ſinful act, becauſe to ſuppoſe this would be to ſuppoſe ſin exiſted before the firſt ſin. It is clear then, that the firſt ſin was not produced by a blameable cauſe in the ſinner; conſequently, all the blame of the firſt ſin lay in its nature, and not at all in its cauſe, if, as is now ſuppoſed, the ſinner himſelf be the cauſe. But if the blame of any one ſin may be wholly in its nature, and not at all in its cauſe, this may alſo be true of all ſin; an attempt therefore to caſt the blame of any ſin

upon its cauſe, ſuppoſing the ſinner himſelf to be the cauſe, would not only be irrevelant but unreaſonable.

Again, it does not appear that the cauſe of ſin is to blame, on the ground that God is the cauſe; even the poſitive or efficient cauſe; the concluſion that it is, is built on the hypotheſis that there is *all that* in the cauſe, which there is in the effect, but this hypotheſis is fallacious. God created the material world, but God is not material, he has made creatures of oppoſite natures, the harmleſs dove and the ſpiteful ſerpent, but he is not poſſeſſed of theſe oppoſite natures in co-exiſtence. God cauſes natural evil, pain and miſery; But God is not miſerable, but bleſſed forever. If ſin be a poſitive exiſtence and require a poſitive cauſe, ſo is matter a poſitive exiſtence and requires a poſitive cauſe, and the exiſtence of the latter proves God to be material, as much as the exiſtence of the former proves God to be ſinful. It may be ſaid that the other effects which have been mentioned, as produced by the divine agency, are *mere negations, the abſence* of good, *the want* of perfection, and therefore they require no poſitive cauſe of their exiſtence, and that this may be the caſe of ſin itſelf; but if this be true, it is ſtill more evident that the *cauſe*, or more properly the *occaſion*, of ſin is not to blame or ſinful. If ſin be that ſtate of a moral being which neceſſarily takes place on the abſence or withdrawment of the divine preſence and influence, its exiſtence will be ſo far from proving God to be ſinful, that it will prove his purity and holineſs in the cleareſt manner; and on the ſame evidence that natural darkneſs, being that ſtate which ſucceeds on the abſence or withdrawment of the natural Sun, evinces that body to be bright and luminous.

Moral evil in the effect then does not prove moral evil in the cauſe; God may be the cauſe of ſin, in either of the ſenſes which have been mentioned, and yet be perfectly holy; as well as the cauſe of matter and yet be perfectly ſpiritual; or the cauſe of pain and yet be perfectly happy. Conſequently an attempt to caſt the blame of ſin upon its cauſe, ſuppoſing God to be its cauſe, is unreaſonable, it is to charge God fooliſhly, for the charge cannot be proved from the relation of an effect to its cauſe.

But on the ſuppoſition that God is the cauſe of ſin, can he be righteous in taking vengeance? Anſwer; God's being the cauſe of ſin alters not its nature, it is ſtill ſin, enmity to being, oppoſed to the total of created and uncreated good, tending, in its whole nature, to ſubvert general order, and to overturn even the throne of God himſelf; its exiſtence then being ſuppoſed, God, as the guardian of the general good, muſt oppoſe and puniſh it. But why was it firſt cauſed? Suppoſe we can aſſign no good reaſons, it does not follow that there are none: There may be reaſons for it reſulting from the perfections of God, the imperfections of creatures, and the ends of the divine government, which lie beyond our ſight, who are but of yeſterday: But ſurely before we preſume to caſt the blame of ſin on God for cauſing it, we ought to be very certain on good evidence, that in cauſing it, he acted *without* reaſon, and when we can demonſtrate that he did ſo, and not till then, we ſhall have reaſon to find fault; but if we withhold our cenſures till then, the divine government will, with reſpect to the exiſtence of ſin, forever remain unimpeach-

ed. God has not however left us wholly uninformed on this important point, but has condeſcended to give us two reaſons, at leaſt, of his agency in the exiſtence of ſin, or in hardening the hearts of ſinners, which ought to ſatisfy us, (viz.) *to ſhew his wrath and make his power known; and to make known the riches of his glory, on the veſſels of mercy which he had afore prepared unto glory.*

A letter from a Gentleman to a friend.

DEAR SIR,

I THINK you will not be diſturbed at the length of this letter, when you are informed, that our Lord Jeſus is the ſubject of almoſt every ſentence. You are not ſingular in conſidering him, as the diſtinguiſhed character of the goſpel. The apoſtle Paul was determined to know nothing, among the Corinthian Chriſtians, but Jeſus Chriſt, and him crucified. He is God manifeſt in the fleſh. He came to accompliſh a work of infinite importance—to ſave ſinners, and ultimately, by their ſalvation, and by his whole work, to glorify God. In his prayer, a little before his crucifixion, he expreſſed this idea to the Father. "I have glorified thee on earth, I have finiſhed the work, which thou gaveſt me to do." This was his errand, and this he accompliſhed. On this account he is called the "Brightneſs of the Father's glory, and the expreſs image of his perſon." In this work, he promotes the public good. The happineſs of all holy creatures is greatly increaſed by it. And to this end, "All power in heaven and on earth is given unto him—the government is put upon his ſhoulders—and he is made head over all things to the church—that by the church he might make known, to principalities and powers in heavenly places, the manifold wiſdom of God." He cauſes "all things to work together for the good of them, that love God." In the proceſs of this work, he makes an immenſe advance, upon all former diſcoveries of the divine character. This brings glory to God, and increaſes the public good. The declarative glory of God conſiſts in the manifeſtation of his perfections. Theſe manifeſtations are the riches of the univerſe. In this work, the glory of God, and the happineſs of his kingdom are inſeparably connected. The happineſs of the holy Angels, as well as of thoſe who are ſaved by his redemption, is unſpeakably increaſed, by the diſcoveries which Chriſt has made, of the infinite excellence of God. This is done in ſeveral particulars.

Chriſt has made a wonderful manifeſtation of the *juſtice* of God in puniſhing ſinners. Something of this was done, when God caſt out the apoſtate angels from his bliſsful preſence, and doomed them, for their firſt revolt, to endleſs deſpair. Their puniſhment, doubtleſs appeared juſt, and neceſſary for the ſupport of his beneficent government. Their rebellion appeared to the elect angels an awful crime, and worthy of ſignal wrath. The holy would naturally reflect on the importance of the divine law, the excellency of God, and the infinite obligations, which his creatures are under to him. And the tho'ts of rebellion would excite horror, and the puniſhment of rebels would meet with their approbation. In the condemnation of the revolters, God rendered his law reſpectable in the ſight of the holy angels. They ſaw it was not to be trifled with: and the

conſiderations, which were naturally ſuggeſted to their minds, on this occaſion, gave a fuller conviction, and a more perfect ſenſe of the importance of law and juſtice, than it is reaſonable to ſuppoſe, they could have obtained, if ſin had never taken place, and the punitive juſtice of God had never been exemplified. But under the mediatorial government of Chriſt, great advance has been made in theſe things. The pernicious and unyielding nature of ſin, and the irreclaimable perverſeneſs of the ſinner, were not ſeen in the inſtance of the fallen angels. No offers of mercy were made them. It was not known, but that they would have gladly accepted of a pardon. They were immediately given over by a judicial act, to the power of ſin. But under the government of Chriſt, the obſtinate nature of ſin is bro't into view. It appears, that no offers of mercy, no acts of kindneſs, and no ſacrifices which God can make, to provide for their acceptance into favor, can perſuade the ſinner, to return to duty. He will perſiſt in his rebellion, in defiance of all the threatnings which can be denounced, and all the arguments which can be offered to reclaim him. This gives an impreſſive evidence of the juſtice of God in the condemnation of impenitent ſinners. —The apoſtate angels committed but one ſin, before their doom became irreverſible, and that, not againſt redeeming mercy. Sinful men have the offers of mercy, and the means of grace, and continue in rebellion and unbelief, thro' their whole lives. They deliberately treat with contempt divine authority and grace. In their condemnation, the punitive juſtice of God will be diſplayed to advantage. And the importance of ſpotleſs purity, the neceſſity of the divine law, and of expreſſing the divine abhorrence of ſin by puniſhments, will riſe into view, with ſuperior demonſtration. You cannot but think, the juſtice of God is diſplayed, in more than ſevenfold glory, in the latter caſe. It will doubtleſs be unſpeakably more illuſtrious, and convincing in the eyes of his people.

The atonement of Chriſt alſo adds to the glory of punitive juſtice. Had not this taken place, the enemies of God might have reproached him, by ſuggeſting, that he puniſhed them wantonly, that he had no benevolence for his creatures, and acted more from paſſion and cruelty, than from principle. But when his only begotten Son freely took the ſinners place, and became a curſe for them—when creation heard the Father ſay, "Awake O ſword againſt the man, that is my fellow!"—when he was left in the power of earth and hell—when God would not abate an iota in thoſe ſufferings, which were neceſſary to ſupport the law, and fully manifeſt his abhorrence of ſin—when he hid his face from him in his laſt extremity—when the Creator of the world bowed his head, and gave up the ghoſt, then, then it was evident, that he puniſhes from principle, that Chriſt condemns the wicked, not thro' wanton indifference to their ſufferings; but with a ſacred regard to juſtice. This glorified juſtice, magnified the law, and made it honorable.

Chriſt in his mediatorial government, makes an infinite advance, upon all former diſplays of the *goodneſs* of God. He gives an illuſtrious evidence, that his goodneſs is real, and will indure forever. In his dealings with the elect angels, no one could have reaſon to entertain any ſuſpicions of his good-

neſs. They obeyed, and lived. But it was not known, that his goodneſs was ſuch, that he could find it in his heart, to ſhew mercy to ſinners—to make the ſacrifice revealed in the goſpel—to iſſue the invitations of his grace—to furniſh ſuch means—to wait with longſuffering mercy on ungrateful abuſers of every grace—and finally to come, in the power of the Holy Ghoſt, and renew the hearts of multitudes, and train them, amidſt a thouſand provocations, for the world of glory. But this, you ſee exhibited in tranſcendant glory, in the government of Chriſt. Here I conceive, angels muſt look, for the moſt expreſſive evidence of the goodneſs of God. This affords them the fulleſt confidence, that God will be faithful to his promiſes to them. Here goodneſs glows in ſupreme perfection. How ſuperior to the manifeſtation of it, in the dealings of God, with holy angels, who never have offended!

In this government of Chriſt, there is an unſpeakably greater diſplay of the *wiſdom* of God, and his *ability to govern* the univerſe, than we have any reaſon to ſuppoſe, had ever been made before. No doubt, God manifeſted unſearchable wiſdom, in his providential government, before this world was created. He did this in his dealings with the angels.—But was it ever ſeen, as it is in his management of ſuch a world as this? Here is a world of ſinners in confuſion. All the malice and devices of men and devils, are combined againſt the kingdom of Chriſt, which he is erecting among men. Every artifice and weapon is employed to overthrow it. And yet Zion lives, and increaſes, and Chriſt ſo controls, and manages all events, and has done it already, for thouſands of years, that with their whole influence, true as the needle to the pole, they ſubſerve his purpoſes, accompliſh his plan, bring glory to his name, and bleſſings to his people. "O the depth of the riches, both of the wiſdom and knowledge of God! How unſearchable are his judgments and his ways paſt finding out!"

Your own heart informs you, that God is the portion of his people, and that the manifeſtations of his perfections are the riches of the univerſe. Theſe perfections Chriſt has brought into view, in ſuch advanced glory, that I ſhall not wonder if you are ready to ſay, that they appear a thouſand fold more glorious and illuſtrious, than if the goſpel ſcheme had never been adopted—if Adam and his race had retained original purity, and no advance had been made on the diſcoveries, which God had given of himſelf, in his dealings with the elect and apoſtate angels. And if Adam had ſtood, by the covenant of works; or if on his tranſgreſſion, he had been immediately ſentenced to hell, by an irreverſible decree of juſtice, without the offers of mercy, no advance would have been made in government, by any thing eſſentially new, and comparatively little would have been added to the glory of God, or the happineſs of his friends. But this world was created for the glory of God, and the public good. Chriſt undertook the government of it, to anſwer theſe purpoſes. He ſucceeds. In proportion as he brings the glory of God into the view of his friends, he increaſes their eternal happineſs. How inexpreſſibly more exalted then, will be the happineſs of his ſaints, than if Adam had ſtood?

You will not now be difficulted to aſſign the reaſon, why the an-

gels are ſo intent in their obſervations, on the things of this world. They look to the dealings of Chriſt with our world, to ſee the moſt perfect manifeſtations of the glories of their God. Theſe are the things, which inflame their love, and fix them in an ecſtacy of adoration and praiſe.

I think, you will alſo conclude, that the guilt of mankind is incomparably greater, than that which baniſhed the ſinning angels from heaven, or Adam from paradiſe. It certainly ſeems to me, that our ſins are committed againſt greater manifeſtations of the divine character. And we have been guilty of innumerable tranſgreſſions, and thoſe againſt the obligations of redeeming love; whereas they were guilty of but one ſin, before their condemnation became unavoidable.

When you contemplate on the immenſe advance, which Chriſt has made, of the knowledge of God, and how he has enriched the univerſe, I am perſuaded, you will ſay it was glorious in God to create ſuch a world as this, and to manage it as he has done. Your heart will be drawn forth in praiſe, and you will be ready to call on all his intelligent creatures, to praiſe him for it. You will ſay in your heart, that this world, juſt as it is, is an excellent world, and that God in creating and governing it, deſerves the admiration of his people. The earth is full of the glory of the Lord—It is no wonder, that Chriſt, who makes ſuch rich diſcoveries of God, is precious to them that believe. I have no doubt, but that, if your heart is right, you will more highly eſteem him for this, than for any temporal, or eternal bleſſings, which reſpect only your own ſoul.

I cannot cloſe my letter, without reflecting, that it is a ſolemn thing to be inhabitants of this world—veſſels, in which will be expreſſed the riches of God's grace and mercy; or veſſels of wrath, fitting for deſtruction, by which, God will ſhew his wrath, and make his power known.—That God would glorify the riches of his grace, by multiplying the veſſels of his mercy, is I think, the ſincere prayer, of

Your affectionate friend,

J.

Sin neceſſarily leads to miſery—in this world and the next.

MEN are not eaſily drawn to believe, and habitually to feel the power of ſentiments, which croſs their prevailing inclinations and favorite practices of living. Hence it comes, that the repreſentation of eternal miſery to follow an impenitent life is ſo hardly received by mankind; ſome wholly diſbelieving the event, and others trying to doubt; altho they cannot wholly ſilence the premonitions of conſcience It is ſtrange there ſhould be ſuch doubts, when nature and providence are filled with evidence, that the "wages of ſin is death." If we were impartial, and could look without prejudice on the nature and government of things; we ſhould ſee that there is a proviſion for the fulfilment of the original threatening; and that the execution hath commenced, is continually going on, and haſtening to a complete fulfilment. When the ſcriptures aſſure us, that the wages and end of ſin, are death, no more is foretold, than we may look on the world and ſee actually taking place every day; no more than ſerious obſervation muſt diſcover in our own pains, diſeaſes, decay, diſſatisfaction, diſappointment, and the

forebodings of an evil conſcience. Sinners are not only condemned already: but the execution began, in the moment, that the firſt crime was committed. Surely, it is ſtrange to hear thoſe, who are ſuffering the beginning of death, deny that it will be perfected, according to the ſure word of God; ſo far as there hath been opportunity for experience, we have found the infinite truth of God. He hath, from the beginning of the world, been going on in the fulfilment of his prediction. It hath been a general rule, that individuals, families and nations have been miſerable, in proportion as they have been ſinful. As there have been many kinds and degrees of ſin; ſo there have been of miſery. As ſin hath often been clothed in the dreſs of virtue, and called by great and ſacred names; ſo miſery, hath often been diſguiſed with the outſide covering of earthly proſperity and mirthful folly: but if men's hearts could be opened to human inſpection; and if the wretchedneſs of enmity, unſatisfied deſires, vain wiſhes, and a foreboding conſcience, could be accurately inſpected, it would be known that the wages of ſin have from the beginning been death. No man is ſatisfied in himſelf. All are trying for an alteration in their ſtate; altho many do it, in a manner, that muſt eventually increaſe their unhappineſs. Many are deluded with vain hopes and expectations, which have no foundation in nature, nor any encouragement from experience and the word of God. If the letter of the threatening, at any time, alarms their conſciences, they reſt in an attempt to explain away its truth and certainty; or if ſome unhappineſs, greater than the common courſe of life, brings them to conſideration and trembling, they form reſolutions of amendment, which are forgotten when their trials are removed; and they go on, in ſecure and pleaſing hope, although the ſentence of God remains indelibly written, "the end of theſe things is death." —nor do they conſider the ſubject enough, to ſee how every thing, in nature and providence, portends a certain execution of the divine threatening. The power of God is ſteadily and irreſiſtibly working! He pauſes not, he ſtops not in his courſe to conſider what ſhall next be done; but with an infinite energy is executing the eternal counſels of his will, which muſt terminate in the death of ſinners if they remain impenitent.

The death threatened muſt doubtleſs be allowed to mean, all that pain and miſery, both in the preſent and in the world to come, which take place in conſequence of ſin. Death in the world to come, ought to be moſt alarming in conſideration; for however ſevere or conſtant the pains of this world may be, they cannot exceed the ſhort duration of our earthly lives. But when we conſider death as eternal, the ſubject appears to be of infinite conſequence.

I propoſe to illuſtrate, from ſundry conſiderations in the exiſting nature of things, of the rational mind, and of ſocial relations, the certainty that thoſe who leave the world, in an unholy ſtate, and without ſuch qualifications as are required in the goſpel of Chriſt, muſt go to a ſtate of miſery.

Although the teſtimony of God, be a ſufficient evidence that ſinners, without faith and repentance will be miſerable hereafter; ſtill, it is highly proper to increaſe our own conviction and diligence, by ſuch rational conſiderations, as nature and the ſubject ſuggeſt; and to ſee

how this unhappineſs will ariſe, from the exiſtence of unholy principles and paſſions in the mind: and I ſhall attend to this point, with a particular application, to the neceſſity of our being renewed in the temper of our minds, by the Holy Spirit.

1. Thoſe who appear little to regard the threatenings of revelation, do ſtill generally concede it to be probable, that Almighty God and the place of his preſence are glorious in holineſs. Even the ſelfiſhneſs of their hearts reluctates againſt the idea of a God, wholly deſtitute of moral rectitude; leſt if this were the caſe they ſhould fall under a tyrannical power.

But how can an unholy and unrenewed ſinner be happy in going to the holy preſence and place of God? Doth not the holineſs and ſtrict ſpirituality of the law make it diſagreeable to ſinners? Is it not the holy and ſpiritual nature of religious worſhip, that renders them ſo deficient in their attendance and ſo formal and hypocritical when they offer to attend? Is it not the holineſs of God, which renders meditations on his being and a ſenſe of his preſence ſo diſquieting, that ſinners wiſh to put away the great the awful ſubject of contemplation?—Hence ariſes that neglect of religious duties, in which many live, while clearly inſtructed in their nature and importance. Hence comes their diſlike of pious diſcourſe—of religious companions—and of frequent ſeaſons to praiſe and pray to God. Hence their backwardneſs to feel his providence, and truſt in the divine aids of his power and goodneſs for what they need; and to ſeek his glory conſtantly and conſecrate their all to his ſervice. They have no taſte for ſuch employments—no reliſh for ſuch duties—and no delight in the infinite object of pious meditation and praiſe; and therefore they live without God in the world. Hence, alſo, it happens, that they diſlike a ſcheme of doctrine, which continually brings thoſe duties into their view, & urges upon them, the neceſſity of a new heart and of a pious life. Theſe are facts, which many can witneſs, from a recollection of their own paſt feelings; and they are a powerful evidence that every unſanctified ſinner is going into a ſtate of miſerable exiſtence faſt as time can roll him onward. This miſery will ariſe from the immoral nature of his own principles and affections, in view of ſuch objects, as muſt conſtantly be preſented to his ſight. If God be holy, if heaven be holy and the creature be unholy, he muſt be unhappy when placed in a heavenly manſion. The conſequence will undeniably follow from the premiſes. Thus the ſinner's feelings as he goes on thro life; his diſreliſh of the divine rectitude and commandments; and of the appointed duties of prayer and praiſe, prove a preſent evidence of his future miſery, if he do not come to evangelical repentance and a love of God. Sinful men, need only be acquainted with their own hearts, to become aſſured of one of theſe two truths; either that their hearts muſt be changed by the ſpirit of God, or that they are going to endleſs unhappineſs.

Heaven, is every where deſcribed, as being a near approach to God; a life filled with praiſe and adoration; as perfect love and obedience to the law; and the moſt intimate and perfect communion with the ſaints, who delight in theſe employments. But how can thoſe, who take no delight in ſuch objects and employments, think of being happy by a removal to a

world, where this is the only bleſſedneſs? If they cannot delight in the law of God here, how will they be made bleſſed by paſſing into a condition, where the law is more clearly ſeen, and more perfectly obeyed. If a ſight of God, in the infinite holineſs of his nature and his omnipreſent Being, gives pain to their reflection now; will they not be more pained to come near, even to his tribunal and his throne, and behold him in that clearneſs, with which he is diſcovered in heaven, to the ſight of thoſe adoring millions, who worſhip around his throne, and ceaſe not day and night, to offer praiſe and glory, and dominion to him and to the Lamb who was ſlain? Truly God is gracious, and there is a Redeemer able to ſave unto the uttermoſt, thoſe who love and truſt him; but if men are not prepared for heaven, it is the height of ſinning folly, to think they can eſcape the ſentence of eternal truth, and the courſe of nature.

The goſpel was never deſigned to repeal the law of God, nor to change the law of nature, that men muſt be unhappy, when all the objects around them, and the employments in which they are engaged, are contrary to the taſte of their minds.

(To be continued.)

Political benefits of the Sabbath.

IN an age when the duties of the ſabbath are ſo greatly neglected and the day itſelf ſo much deſpiſed by many, it may not be improper or unprofitable to endeavor to ſhew that its obſervance is attended with important benefits of a *political* nature. Theſe bear no compariſon with thoſe which are *moral*, but are by no means ſmall. Independent of any morality or the ſacred injunction, the inſtitution of the ſabbath is exceedingly wiſe. Viewed, merely with reſpect to the preſent ſtate of man, it was deſigned for ſalutary purpoſes and anſwers valuable ends. Was there no future ſtate, religion in general, and the ſanctification of the ſabbath in particular would be attended with happy conſequences.—The peace and good order of ſociety would be greatly promoted. The temporal benefits which it confers are not its chief glory, but are certainly very proper to be mentioned in demonſtrating the wiſdom of the appointment and obſervance of the day.

Its original inſtitution was at the concluſion of the work of creation. The Almighty reſted from all the works which he had made, and bleſſed the ſeventh day and ſanctified it. According to its original deſign it continues, through ſucceſſive ages, a period of reſt for man and beaſt. Toils ceaſe, and exhauſted nature becomes refreſhed. Such is the conſtitution of man that ceaſeleſs activity ſoon unnerves and deſtroys his vigour. Inceſſant labour would defeat its very purpoſes, and inſtead of advancing would retard the progreſs in the active purſuits of life. Exertion too violent or too long continued will deſtroy the tone and energy of the bodily ſyſtem. Feebleneſs will be the neceſſary reſult.

The great maſs,—by far the greater proportion of mankind are neceſſitated to engage in laborious purſuits. Even the kind departure of the day and the welcome approach of the ſhades of night, afford but a partial relief to their weary limbs—an incompetent refreſhment to nature exhauſted with fatigue. The ſtated return of a day on which all uſual occupations are to ceaſe—ſecular employments

be laid aſide, and man and beaſt enjoy a reſpite from toil, muſt be highly grateful. After the labors of the week, the tranquility and reſt of the ſabbath are peculiarly agreeable. They fit for renewed exertion with increaſed vigour. —Strength is recovered—nature, worn down with exceſſive toil, is refreſhed, and the uſual taſk of the week is performed with wonted energy, activity and pleaſure.—Human affairs would loſe their order and proper ſeaſon without the ſabbath. The all-wiſe Creator perfectly knew what was adapted to the ſtate and circumſtances of man. Divine wiſdom is very eminently diſplayed in the portion of time ſeparated for holy purpoſes. A leſs portion would not have anſwered the deſign of its appointment, in the refreſhment of man and beaſt; a greater would too much have diminiſhed the period neceſſary for ſecular purſuits. It is altogether probable that as much or even more extenſive buſineſs is performed in *the ſix*, than would be in the *ſeven days*. Man is far more vigorous and capable of activity than he could be was there no day of reſt.

Should it be ſaid that the feelings and circumſtances of individuals would point out the proper period of reſt; it is obſerved, that there is a mutual dependance and connexion, in the affairs of life, between the members of community, which extend to branches of buſineſs ſo numerous as to render it neceſſary that activity ſhould at the ſame time pervade the whole. Otherwiſe ſome who would be active from inclination would be hindered in their occupations by the inactivity of others. Delay and confuſion could not be avoided.—It is now the complaint of ſome, that the labors of the week are ſo toilſome, that they cannot honor God in his ſanctuary on the ſabbath. Upon this principle, was there no ſuch divine inſtitution, they would be neceſſitated to refrain from their ſecular employments.

In countries where the papal influence hath ſpread, and many days in the courſe of the year, have been conſecrated, by human authority, to religious ſervices, we ſee, in ſome meaſure, the pernicious effects reſulting from their multiplication.—The proportion of time conſumed in the numberleſs rites of ſuperſtition hath cauſed the arts and buſineſs of life to be neglected, and poverty to overwhelm many, who were they induſtrious, might enjoy eaſe and plenty. The ſabbath alſo greatly contributes to cleanlineſs, which is the parent of health. It affords a very proper and a univerſal opportunity to attend to this important point in the preſervation and happineſs of life.

A.

(To be continued.)

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

AS expoſitions of doubtful paſſages of ſcripture, are among the objects embraced by your Magazine, I offer you for publication Dr. Guyſe's Paraphraſe, and note on John x. 34, 35 and 36. To which I have taken the liberty of adding a few remarks.

Yours, &c.

PHILOTES.

THE TEXT.

JESUS anſwered them, is it not written in your law, I ſaid ye are Gods? If he called them Gods, unto whom the word of God came, and the ſcripture cannot be broken: Say ye of him, whom the Father

hath ſanctified, and ſent into the world, Thou blaſphemeſt; becauſe I ſaid I am the Son of God.

PARAPHRASE.

OUR bleſſed Lord, far from blaming them, (the Jews) as if they miſconſtrued his words, anſwered their cavil againſt them, in the juſt ſenſe in which they had taken them: Saying, How unreaſonable is your being thus furious againſt me, for ſpeaking of myſelf, in theſe high terms, as that Son of God, who is God, one in nature with the Father? If ye look into the ſcriptures, which ye profeſs to be guided by, do ye not find that God there ſays of your Judges and Rulers, who in their office were types of the Meſſiah,* *I have ſaid ye are Gods, and all of you children of the Moſt High.* Pſal. lxxxii. 6. If then he ſtiled thoſe Magiſtrates Gods, becauſe by his own immediate word he had committed the legal adminiſtration of the church and nation of Iſrael to them, as types and ſhadows of the Meſſiah; and if the inſpired writings, which thus ſpeak concerning them cannot be falſified, but muſt needs be fulfilled in the Meſſiah's really poſſeſſing the divine dignity, that anſwers to the high title under which they prefigured him; how perverſe and daring is it in you to charge blaſphemy upon me, for applying terms proper to Deity to myſelf, as ſignifying my oneneſs in nature and perfection with the Father? Since I am the great antitype and ſubſtance of thoſe types and ſhadows, and am in truth, what they were only in name, &c.

THE foregoing paraphraſe and note of Dr. Guyſe, have ſtruck my mind with conviction that the title of *Gods* given to the Jewiſh rulers was *altogether typical.* The types were of the nature of prophecies, they clearly foretold the exiſtence of the antitype. The Jewiſh Magiſtrates being typically *Gods*, and addreſſed as ſuch by the Moſt High himſelf, was a plain prediction that the Meſſiah the antitype, ſhould be *truly God.* This idea gives force and conſiſtency to our Saviour's reaſoning, and adds an important meaning to the laſt clauſe of the 35th verſe, *And the ſcriptures cannot be broken,* which on any other ſuppoſition appears to have no meaning at all, and to be totally unconnected with the other parts of the ſentence. But if we admit, that the title in conſideration was given the Jewiſh Magiſtrates in a typical ſenſe only, then undoubtedly it predicted the real divinity of Chriſt. And the predictions of ſcripture muſt be fulfilled—the Meſſiah muſt be God equal with the Father. And

* The ſenſe, in which interpreters have uſually conſidered the term *Gods* in this place, as ſignifying Magiſtrates in general, has, I think, miſled them in their account of this and the following verſes, and very much ſunk and embarraſſed Chriſt's argument in them; and is hardly reconcilable to any tolerable ſenſe of his reaſoning from them, that *the ſcriptures cannot be broken.* It ſeems therefore to me, that the perſons here ſpoken of, under the title of *Gods*, are not as has been commonly thought, Magiſtrates barely conſidered as ſuch, on account of their reſembling God's dominion in the exerciſe of their power, or acting therein by authority and commiſſion from him. I much queſtion whether the title of *Gods* is ever given in ſcripture to Magiſtrates in common; but, as I apprehend, it relates only to Jewiſh Magiſtrates, who were typical of Chriſt, whoſe authority was ſhadowed out by that, which they exerciſed in the commonwealth and church of Iſrael, and to whom it was to be transferred, when he ſhould appear to ſet up his kingdom in the world; and ſo this denomination of *Gods* is not metaphorical, but typical, &c.

therefore it was perverſe indeed in the Jews, to accuſe our Saviour of blaſphemy, for claiming to be, what the types had foretold he ſhould be. Should this conſtruction be admitted, I have to enquire whether any Magiſtrates at this day can be conſidered as types of Chriſt? And if not, Whether we have any ſcripture warrant for giving them the title of Gods?

From the London Evangelical Magazine.

Letters on the exemplary behaviour of Miniſters. By the late Rev. John Brown, of Haddington.
(Continued from p. 100.)

LETTER III.

Dear Sir,

WHILE you carefully avoid the vices mentioned formerly, and, through the Spirit of God, mortify the ſeveral inward luſts from which they proceed, you muſt in the ſame manner ſtudy the exerciſe of every ſaving grace, Chriſtian temper, and practice, towards God, your neighbor, and yourſelf; as taught by the grace of God "to deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent evil world." In the ſtudy of holineſs and devotion towards God, your ſaving graces and Chriſtian tempers muſt, in a lively and vigorous manner, be exerciſed in knowing, acknowledging, worſhipping, and glorifying him as God, and your God in Chriſt.* They ought to be employed in like manner, in receiving, obſerving, and keeping pure and entire all the inſtituted ordinances of his worſhip;† in making an holy and reverend uſe of his names, titles, attributes, ordinances, word and works‡; and in improving his appointed ſeaſons of worſhip, eſpecially his holy Sabbath, in the moſt lively exerciſes of it, whether ſecret, private, or public, earneſtly regarding his authority as the reaſon, and intending his glory as your chief end in all.§

In regard to your own perſon, labor to have your heart habitually ſpiritual, lively, burning with love and holy zeal, inflamed and conſtrained by the redeeming love of Chriſt ſhed abroad in it, and by the powerful influences of his Spirit dwelling therein.‖ Cheriſh the deepeſt humility, meekneſs and lowneſs of Spirit.¶ Study to poſſeſs a courageous diſpoſition of mind, and as much hardineſs of bodily conſtitution as poſſible.* Study an habitual and orderly activity of diſpoſition,† in reſiſting Satan's temptations, mortifying your ſinful luſts‡‡ in regulating your affections as to the objects on which they ſhould be placed, the bounds within which they ſhould be kept, and the due ſubordination in which they ſhould move.§§ A ſluggiſh and lazy as well as a timorous diſpoſition is of infinitely bad tendency in a miniſter, and may draw upon him the eternal damnation of thouſands, and of himſelf in the

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* 1 Chron. xxviii. 9. Deut. xxvi 17. Matth. iv. 10. † Deut. xxxii. 46, and xii. 32.

‡ Pſ. xxix. 2. Rev. xv. 3, 4. Eccl. v. 1. Pſ. cxxxviii. 1. 2. Job xxxvi. 24. § Iſ. lviii. 13, 14. 1 Cor. x. 13. ‖ Iſ. vi. 6. Luke xii. 35. 2 Cor. v. 14. Rom. v. 5, and viii. 5. ¶ Luke xiv. 11. Matth. xviii. 4. Num. xii 3. Pſalm cxxxviii. 6. Prov. iii. 34, and xvi. 19. Matth. xi. 28. Acts xx. 19. 1 Pet. v. 5. Eph. iii. 8. * 2 Tim. i. 7, 8, and ii. 1, 3. Acts xx. 24. 1 Tim. v. 23. † 1 Cor. ix. 24—27, and xvi. 13. ‡‡ Eph. vi. 12, 13. Gal. v. 17, 24. §§ Col. iii. 1, 5. † Tim. iii. 2, 3. and iv. 12. 1 Cor. vii. 29—31. Gal. vi. 14.

moſt tremendous form.‖ Study an heavenly temper, as having your Saviour, Maſter, and portion in heaven; as employed in walking and bringing others to heaven; and as expecting your infinitely great and gracious reward in heaven.¶ Study univerſal decency or becomingneſs, in all your words, deeds, geſtures, and dreſs, ſuitable to your office, your age, your gifts, the graces which you ought to exerciſe, and the circumſtances in which Providence hath placed you and the church of Chriſt.—This will render your honeſt and pious actions, lovely, even to the enemies of your religion.* In bearing adverſity, eſpecially ſufferings for righteouſneſs' ſake, ſtudy to exerciſe an earneſt and vigorous faith in God's promiſes; hope of his gracious and ſeaſonable ſupport, and deliverance; patience, fortitude and conſtancy under his correction, and kindly reſignation to it; wiſdom and prudence in judging of the troubles and their cauſes, and in uſing proper means for removing them.† Thus you will attain to the moſt honorable as well as profitable part of the Chriſtian life, and be fitted for directing and comforting others in their adverſity.‡

In your family, you ought carefully to chooſe ſervants that are prudent and fearers of God. But much more circumſpection, and gracius direction from God are neceſſary in your choice of a pious, prudent, active, frugal, kind, and affable wife, who may be an help and ornament to you and your family; not an hurt, hindrance, reproach and grief.§ In your family, a more than ordinary knowledge of divine things, holineſs, devotion, love, harmony, order and gravity, ought to prevail:¶ while you retain your authority over them,* and prudently provide neceſſaries for them,† you ought to manifeſt an affectionate delight in your wife, ſympathy with her in trouble, and patient bearing of her infirmities.‡ The children whom God may give you, ſhould be brought up in the nurture and admonition of the Lord, without either ſinful indulgence or cruelty in your dealings with them, and in due time appointed to ſome proper buſineſs anſwerable to their inclinations, abilities, and ſtation in life.‖ Your ſervants ſhould have not only proper work and wages, but ought to be carefully inſtructed, along with your children, in the principles of religion, and required and encouraged to obſerve the ſecret, private, and public ordinances thereof.§§

I am yours, J. B.

(To be continued.)

An Account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New England, in the years 1798 *and* 1799, *in a ſeries of Letters to the Editors.*

[Continued from page 184.]

‖ If. lvi. 10, 11. Ezek. ii. 6. Matth. xxiv. 48—51, and xxv. 24—30. 1 Cor. ix. 16, 27. ¶ 2 Cor. iv. 17, 18. Col. iii. 1, 2. Phil. iii. 20. Heb. xii. 1, 2. * Job xxxii. 6. 1 Cor. xiv. 30, 40. † 2 Tim. ii. 1, 3, 10, and i. 8. Pſ. xxxix. 9. 1 Sam. iii. 18. Acts xx. 24, and xxi. 13. 2 Sam. xv. 26, and xvi. 10—12. 2 Cor. vi. 4. 2 Chron. xx. 12—20. If. viii. 17. Mic. vii. 7—9. ‡ James i. 4. Heb. xii. 1—11. 2 Cor. i. 3—11. 1 Theſſ. iii. 7, 8.

§ 2 Cor. vi. 14. 1 Cor. ix. 5, and vii. 39. Prov. xxxi. ¶ Gen xviii. 19. Ex. xx. 10. Joſh. xxiv. 15. * 1 Tim. ii. 11, 12. † Deut. xxvi. 11. 1 Tim. v. 8. ‡ Prov. xix. Eph. v. 25. Col. iii. 19. 1 Pet. iii. 7. ‖ Eph. vi. 4. Col. iii. 21. Prov. xxii. 6. §§ Gen. xviii. 19. Joſh. xxiv. 15. Pſ. ci. 6 Col. iv. 1.

LETTER IX.

From the Rev. Aaron Woolworth of Bridgehampton, Long-Iſland.

Gentlemen,

I TAKE the liberty to ſend to you ſome account of the work of God, in this quarter, laſt winter and ſpring. It has indeed been glorious. "The Lord hath done great things for us, whereof we are glad." The attention, in this place, began to be conſiderable the beginning of laſt November. Before this, and as early as the preceding July or Auguſt, there were manifeſt appearances of ſpecial ſerioufneſs upon the minds of a few individuals. Perhaps, previous to the month of November, there had three or four inſtances of hopeful converſion taken place; and a ſomewhat larger number of perſons appeared under conviction.

From this time, our weekly meetings for prayer and Chriſtian conference, which had been kept up, principally, thro the ſummer preceeding began to be more frequented. About the laſt of November or the beginning of December, there was a more rapid increaſe in the attention, both as to the extent and ſolemnity of it. Our aſſemblies on the Lord's day were much more full and ſolemn; and the conference meetings which inſtead of once were now attended twice in the week were crouded. The work continued to ſpread thro the month of December, when the glorious cloud of divine influence ſeemed to encircle the whole congregation.

On new-year's day we attended public worſhip both in the afternoon and evening. At each ſervice the houſe of God was much thronged; and an univerſal, eager, and profoundly ſilent attention to the word preached, ſtrikingly marked the deep ſolemnity of the audience. Never before did we witneſs ſuch a new-year's day. The Lord was manifeſtly and powerfully preſent. Numbers were hopefully brought into the liberty of the goſpel, and filled with joy and peace in believing; and many others became the ſubjects of that earneſt ſolicitude about their ſalvation, which continued with them, till they obtained hope of their reconciliation to God. Subſequent to this it was found that no private houſes would contain the people who flocked to conferences, even though there were two or three meetings at the ſame time. Of courſe our appointments were afterwards made in the church. For nearly three weeks, public worſhip was attended every evening; and the houſe of God was, in common, much more crouded than it uſed formerly to be, even on the ſabbath. Many who lived at the diſtance of two and three miles, were conſtant attendants.

The things of religion appeared to engroſs the minds of all claſſes. Such as had been at the greateſt remove from ſerious conſideration were ſolemnly awakened; and the ſtout-hearted made to bow under fearful apprehenſions of the wrath to come. Among ſinners the common enquiry was "what ſhall I do to be ſaved?" The care of the ſoul they conſidered as indeed the one thing needful. Worldly buſineſs beyond what ſeemed immediately neceſſary was, in a great meaſure, laid aſide and made to give place to the concerns and intereſts of eternity. Much time was ſpent in viſiting from houſe to houſe, and religious converſation became univerſal. Little elſe was to be heard in any circle. Many were mourning under a penetrating ſenſe of the

wretchedneſs and danger of their ſtate as ſinners, and not a few rejoicing in the grace of the goſpel. This was the ſtate of things thro' the months of January, February and March. In the month of April, the ardor of the attention appeared in ſome meaſure to abate. The habitual ſerioufneſs however, remained much the ſame as before; and continues in a good meaſure to the preſent time. Conſiderable numbers ſtill appear under deep and genuine conviction.

Perſons of almoſt every age, from 65 down to 10 or 12 years, have apparently been ſubjects of the work. Children from ten years old have been much awakened, and ſome hopefully converted. Thoſe who have given the beſt evidence of a ſaving change have generally been from 16 to 40 years of age. There have conſiderably riſing of a hundred obtained hope of their ſaving intereſt in Chriſt. Under conviction the ſubjects have, in general, been made deeply ſenſible of their utterly loſt eſtate by nature. They complain much of hard hearts and blind minds — When thus reduced to ſelf-deſpair, they have uſually experienced divine manifeſtations. Theſe manifeſtations, in ſome inſtances, have been immediate and clear at firſt, and connected with great ſenſible peace and joy in God and divine things. But more commonly they have been ſlow and progreſſive. The perſon has felt calm and compoſed—and experienced a degree of inward peace and ſatisfaction in a view of divine objects. But theſe exerciſes have not been ſuch, at firſt, as to bring in evidence of their being new creatures. Many have continued in this ſtate for a conſiderable time, ſome for weeks without any apprehenſions of their being the ſubjects of ſaving grace. This has been the caſe till increaſing light, and comparing their exerciſes with the goſpel, have led them on to a comfortable hope of their good eſtate.

Through the whole of this remarkable ſerioufneſs much regularity has been obſerved. Order and decency have marked its riſe and progreſs—and it has been attended with much outward peace and harmony of ſentiment. No oppoſition has appeared. Satan has not been permitted to get advantage againſt us, by exciting any thing like a ſpirit of raſh judging, or bitter, cenſorious ſpeaking one of another. From the beginning every body ſeemed convinced, and diſpoſed to acknowledge that what they ſaw was indeed the work of God. Its effects have been moſt ſalutary. The veſtiges of ſcepticiſm—and infidelity were ſwept away, and differences and prejudices, which had long interrupted the peace of ſociety were happily healed. Brotherly love, which has all along abounded, ſtill continues. It ſurpriſingly put an end to complaints againſt the hard doctrines of the goſpel, ſuch as the total depravity of the human heart, ſovereign grace, &c. There was no danger of giving diſguſt by preaching theſe doctrines too plainly. The truth of them could not be denied, whilſt the power of them was ſo deeply and manifeſtly experienced. The moral reformation has alſo been, in ſome good meaſure, ſuch as we could wiſh. Taverns, and other places of vanity and diſſipation, which uſed to be frequented, are deſerted. The novel and romance are exchanged for the bible, and books calculated to furniſh the moſt uſeful knowledge, and improve the heart in habits of virtue and piety. The houſe of God is ſtill the place of general re-

ſort, and the ſabbaths of the Lord are devoutly reverenced, and conſcientiouſly obſerved. Family religion in its various branches, I have reaſon to believe, is tenfold more attended to and maintained than heretofore. And theſe principles of piety and the fear of the Lord, no doubt, have great influence upon the various relative duties of life, which are manifeſtly more regularly performed than before the times of refreſhing which have paſt and are ſtill paſſing over us.—Such habitual alterations of character appear in many individuals, and in the general ſtate of ſociety, among us, as bear an honorable teſtimony to the truth and importance of experimental religion. Many who have obtained hope complain much of the grievous corruption of their hearts, and the want of ſenſible Chriſtian comfort—but ſtill appear engaged to preſs forward in the ways of the Lord. As yet I know of no inſtances, which look like apoſtacy; though it is to be feared that all will not endure to the end and be ſaved.

I would juſt add that this revival of religion appears to have taken place in anſwer to prayer. Previouſly to it the ſtate of religion among us was very low; and had been ſo for many years. But in the preceding April, by certain communications, reſpecting revivals of religion, then taking place in Connecticut and ſome other concurring circumſtances, a ſmall number of Chriſtians were induced to ſet up weekly meetings of ſpecial prayer for Zion. They were kept up through the ſummer. Few, ſometimes not more than ten or fifteen, attended. Theſe meetings, however through the divine bleſſing, were made edifying; and an uſual ſpirit of prayer ſeemed to be granted. Though no ſpecial viſible encouragement appeared, for a conſiderable time—they were continued, till it pleaſed God to hear and anſwer in the ſignal manner which has been ſtated. Herein he hath ſhewn himſelf a prayer-hearing God, and exhibited a ſufficient reaſon why his people, even in the darkeſt ſeaſons, ſhould perſeveringly wait upon him in this way of his own appointment. In due time, they may be confident of reaping, if they faint not.

There has alſo, for a number of months, exiſted a very conſiderable revival of religion in a ſmall congregation, called Middletown, about 40 miles weſtward of this—and in Coram, a ſociety adjoining. I viſited, and ſpent ſome time among them in May. There was a very great and unuſual engagedneſs manifeſted to attend upon the preaching of the word; and though the ſeaſon was very hurrying, multitudes flocked, for many miles round to attend divine ſervice once, twice, and even three times a day. I alſo viſited them again, about two weeks ago, and found the ſame ſpirit as before, though perhaps not attended with altogether ſo much engagedneſs. There have as many as between forty and fifty obtained hope, and about thirty have joined the church. The work bears the ſame general appearance as it has in this place.

It had long been a time of great religious declenſion. In the beginning of the year 1799, they loſt their miniſter, deacons, and a number of other moſt active and influential characters, by death. Every thing looked dark and gloomy—there was no appearance of theſe awful judgments being ſanctified; iniquity abounded and the love of many waxed cold—but by this interpoſition of divine grace,

the face of things is ſurpriſingly altered—the former deſolations are happily repaired. The revival has been connected with a ſpirit of union, and a very remarkable reformation of manners

Among a ſmall tribe of Indians, at a place called Cold Spring, about 12 miles weſt of us, under the care of Paul, an Indian miniſter, there has alſo of late been a great awakening; and it continues in a good meaſure ſtill. Alſo at Huntington and Southold there have been, and are at preſent very promiſing appearances of ſpecial religious attention. May this good and glorious work go on and proſper. Verily when the Lord builds up Zion, he appears in his glory.

I am, with much reſpect,
Yours, &c.
AARON WOOLWORTH.

Bridgehampton,* (L. I.)
July 15, 1800.

LETTER X.

From the Rev. EDWARD D. GRIFFIN of New-Hartford.

GENTLEMEN,

NOT having expected that an account of the late work of God among us would be called for, I have not been careful to charge my mind with particulars. Many impreſſive circumſtances, which, had they ſtood alone, would not have been ſoon forgotten, have given place to others, which in their turn arreſted and engroſſed the attention. A ſuccinct and general account ſhall however be attempted.

The work of divine grace among us, three years ago, by which nearly fifty perſons were hopefully added to the Lord, had not wholly ceaſed to produce effects on the people generally, when the late ſcene of mercy and wonder commenced. In the interval, ſeveral were, in the judgment of charity, "created a new in Chriſt Jeſus unto good works." It is not known however that any thing took place in the ſummer of 1798, which had immediate connection with the preſent work, unleſs it were ſome trying conflicts in a number of praying minds, which appeared to humble and prepare them for the bleſſings and duties of the enſuing winter.

Late in October 1798, the people frequently hearing of the diſplays of divine grace in Weſt-Symſbury, were increaſingly impreſſed with the information. Our conferences ſoon became more crouded and feeling. Serious people began to break their minds to each other; and it was diſcovered (ſo far were preſent impreſſions from being the effect of mere *ſympathy*) that there had been, for a conſiderable time, in their minds ſpecial deſires for the revival of religion; while each one, unappriſed of his neighbor's feelings, had ſuppoſed his exerciſes peculiar to himſelf. It was ſoon agreed to inſtitute a ſecret meeting for the expreſs purpoſe of praying for effuſions of the ſpirit; which was the ſcene of ſuch wreſtlings as are not, it is apprehended, commonly experienced. Several circumſtances conſpired to increaſe our anxiety. The glorious work had already begun in Torringford; and the cloud appeared to be going all around us. It ſeemed as though providence, by avoiding us, deſigned to bring to remembrance our

* Although this place is not in New-England, yet as it is in the vicinity, and as the work of God there was coincident in time with that in New-England, the Editors have thought proper to inſert the account of it in this place.

paſt abuſes of his grace. Beſides, having been ſo recently viſited with diſtinguiſhing favors, we dared not allow ourſelves to expect a repetition of them ſo ſoon; and we began to apprehend it was the purpoſe of Him whom we had lately grieved from among us, that we ſhould, for penalty, ſtand alone parched up in ſight of ſurrounding ſhowers. We conſidered what muſt be the probable fate of the *riſen* generation if we were to ſee no more of "the days that were paſt" for a number of years, and the apprehenſion that we might not, cauſed ſenſations more eaſily felt than deſcribed.

This was the ſtate of the people when, on a ſabbath in the month of November, it was the ſovereign pleaſure of a moſt merciful God very ſenſibly to manifeſt himſelf in the public aſſembly. Many abiding impreſſions were made on minds ſeemingly the leaſt ſuſceptible, and on ſeveral grown old in unbelief. From that memorable day the flame which had been kindling in ſecret, broke out. By deſire of the people, religious conferences were ſet up in different parts of the town, which continued to be attended by deeply affected crouds; and in which divine preſence and power were manifeſted to a degree which we had never before witneſſed. It is not meant that they were marked with out-cries, diſtortions of body, or any ſymptoms of intemperate zeal; but only that the power of divine truth made deep impreſſion on the aſſemblies. You might often ſee a congregation ſit with deep ſolemnity depicted in their countenances, without obſerving a tear or ſob during the ſervice. This laſt obſervation is not made with deſign to caſt odium on ſuch natural expreſſions of a wounded ſpirit. But the caſe was ſo with us that moſt of thoſe who were exerciſed, were often too deeply impreſſed to weep. Addreſſes to the paſſions, now no longer neceſſary ſince the attention was engaged, were avoided; and the aim was to come at the conſcience. Little terror was preached, except what is implied in the doctrines—of the entire depravity of the carnal heart—its enmity againſt God—its deceitful doublings and attempts to avoid the ſoul-humbling terms of the goſpel—the radical defects of the doings of the unregenerate, and the ſovereignty of God, in the diſpenſations of his grace. The more clearly theſe and other kindred doctrines were diſplayed and underſtood, the more were convictions promoted. By convictions is meant thoſe views and feelings which are cauſed by uncovered truth, and the influences of the ſpirit, antecedently to converſion.

The order and progreſs of theſe convictions were pretty much as follows. The ſubjects of them were brought to feel that they were tranſgreſſors, yet not that they were totally ſinful. As their convictions increaſed, they were conſtrained to acknoweldge their deſtitution of *love* to God; but yet they thought they had no *enmity* againſt him. At length they would come to ſee that ſuch enmity filled their hearts. This was particularly exemplified in a certain houſe, in which were two perſons exerciſed in mind. One appeared to have a clear ſenſe of this enmity, and wondered how ſhe could have been ignorant of it ſo long. The other was ſenſible that ſhe poſſeſſed none of that love to God which the law required, but could not believe that ſhe entertained ſuch enmity as filled the other with ſo much remorſe and anguiſh. A few days afterwards, ſeeing a friend to whom ſhe had

expreſſed this ſentiment, ſhe was anxious to let him know her miſtake, and informed him ſhe had diſcovered that ſhe "hated God with all her heart."

In the firſt ſtages of conviction, it was not eaſy for the ſubjects to realize their deſert of eternal death. But afterwards, even while they gave deciſive evidence of being ſtill as devoid of a right temper as thoſe wretches whoſe mouths will be ſtopt by the light of the laſt day, their conviction of this deſert was, in many inſtances, very clear. Nevertheleſs, even to the laſt, their hearts would recoil at the thought of being in God's hands, and would riſe againſt him for having reſerved it to himſelf to decide whether to ſanctify and pardon them or not. Though the diſplay of this doctrine had the moſt powerful tendency to ſtrip them of all hopes from themſelves, and to bring them to the feet of ſovereign grace; yet as it thus ſapped the foundation on which they reſted, their feelings were excited againſt it. There was a man who, having been well indoctrinated, had for many years advocated this truth; who notwithſtanding, when he came to be concerned about his ſalvation and to apply this truth to his own caſe, was much diſpleaſed with it. He was at times quite agitated by a warfare between his underſtanding and heart; the former aſſenting to the truth, the latter reſiſting it. He ſaid it depended on God and not on himſelf, whether he ever ſhould comply with the goſpel; and for God to withhold his influences, and then puniſh him for not poſſeſſing the temper which theſe influences alone could produce, appeared to him hard. Before conviction had become deep and powerful, many attempted to exculpate themſelves with this plea of inability, and like their anceſtor, to caſt the blame upon God, by pleading, "The nature which HE gave me, beguiled me." This was the enemy's ſtrong hold. All who were a little more thoughtful than common, but not thoroughly convicted, would, upon the firſt attack, flee to this refuge. "They would be glad to repent, but *could not*; their *nature* and *heart* were ſo bad;" As though their nature and heart were not *they themſelves*. But the progreſs of conviction in general ſoon removed this "refuge of lies," and filled them with a ſenſe of utter inexcuſableneſs. And in every caſe, as ſoon as their enmity was ſlain this plea wholly vaniſhed, their language immediately became, "I wonder, I ever ſhould aſk the queſtion, *How can I repent?* My only wonder now is *that I could hold out ſo long*."

It was not uncommon for the hearts of the convicted, as they roſe againſt God, to riſe alſo againſt his miniſters. Several who had not betrayed their feelings in the ſeaſon of them, afterwards confeſſed that ſuch reſentments had ariſen. In ſome inſtances, the emotions were plainly diſcoverable, and in one, particularly, the ſubject was ſo incenſed as to break out in bitter expreſſions, but a few hours before being relieved from the anguiſh of a deeply troubled ſpirit. Such things ſeemed to be ſatisfying evidence that mere conviction no more meliorates the heart in *this*, than in the *other* world; but ſerves rather to draw out its corruptions into ſtill ſtronger exerciſe. It may be ſuitable to add that theſe ſallies of reſentment were occaſioned by the diſtinguiſhing doctrines of the goſpel cloſely and affectionately applied to the conſcience.

As ſoon as the heart of ſtone was removed and a heart of fleſh given, the ſubjects of this happy change exhibited ſentiments and feelings widely different from thoſe above deſcribed. They were now wrapt up in admiration of the laws and abſolute government of God, which had before been the objects of ſo much cavil and diſguſt. Notwithſtanding the extreme delicacy and danger which attend the detail of individual caſes, it may on the whole, it is hoped, be more uſeful than injurious to confirm and illuſtrate the obſervation juſt now advanced by ſome particular relations.

There was a man, who, for a number of years, had entertained hope of his perſonal intereſt in the covenant; and being of inoffenſive behaviour, had given people no other ſpecial ground to diſtruſt him than his oppoſition to divine ſovereignty, and diſguſt (which he now believes aroſe from a ſelf-righteous temper) at the doctrine that God has no regard for the doings of the unregenerate. He thought the impenitent were thus too much diſcouraged from making their own exertions. Emboldened by a favorable opinion of his ſtate, he offered himſelf ſometime ago for communion with the church. And becauſe he could not aſſent to their confeſſion of faith, he petitioned to have ſeveral articles ſtruck out, particularly the one which aſſerts the doctrine of election. The church did not conſent, and he withdrew. But ſo exquiſitely was his ſenſibility touched, that he had it in ſerious conſideration to diſpoſe of his property, and remove to ſome place 'where he might enjoy goſpel ordinances.' It pleaſed God, the laſt winter, to convince him that his "feet ſtood on ſlippery places;" and after a ſcene of diſtreſſing conviction, his mind was compoſed in view of thoſe very truths which had been the objects of his oppoſition. Since then, he has publicly manifeſted his belief in the articles adopted by the church, and has been received by them, to the "furtherance" of their "joy of faith" and "comfort of love."

Another might be mentioned who was equally oppoſed to the eſſential truths of revelation. Having the care of a ſchool in town the laſt winter, he was required by the inſpectors to ſubſcribe to the belief, "That the *general ſyſtem* of doctrines taught in the aſſembly's catechiſm, is agreeable to the word of God." He could not comply, on the ground that the catechiſm aſſerts "God had foreordained whatſoever comes to paſs." The inſpectors loth to loſe him, endeavored to convince him. But this clauſe appeared to him ſo exceptionable that he perſiſted in declining, and would have left his ſchool rather than comply, had he not at laſt diſcovered that the phraſe, "*general ſyſtem*" would leave him room after ſubſcribing, to withhold his aſſent to the offenſive article. Soon after this, his conſcience was ſeized by the convincing power of truth, a great revolution was produced in his views and feelings, and he has ſince profeſſed to be filled with admiration of a government planned by eternal wiſdom, and adminiſtered by unerring rectitude.

It might perhaps not be unſuitable to mention the caſe of a man upward of 70 years of age; who, belonging to the loweſt claſs of ſociety, and living in a very retired place, was extremely illiterate, and had little intercourſe with the world; yet was poſſeſſed of a ſtrong mind and malignant paſſions.

Having conceived a ſtrong diſguſt at ſome of the peculiar doctrines of the goſpel, he had given his word that he would hear them no more. Becauſe his wife had united with the church, and attended public worſhip, he rendered her life very uncomfortable. On which ſubject I went to converſe with him, laſt ſummer; and am certain I never ſaw a caſe in which ſo much deliberate rancor and deadly hatred were expreſſed againſt every thing ſacred, againſt the eſſential truths of revelation, and againſt the miniſters and church of Chriſt in general. In the expreſſion both of his countenance and lips he approximated the neareſt to my ideas of "the ſpirits in priſon" of any perſon I ever beheld. His enmity was not awakened to ſudden rage, (for my treatment aimed at being conciliatory,) but ſeemed deep rooted and implacable. His reſolution of keeping from public worſhip, he pertinaciouſly adhered to: Nor had he any connection with the conferences during the firſt period of the awakening. Yet as diſconnected as he was from all religious ſociety and the means of grace, it pleaſed God, late in the winter, to take ſtrong hold of his mind. He continued for a while trembling in retirement; but when he could contain no longer, he came out to find the conferences, and to ſeek ſome experienced Chriſtians to whom he might lay open his diſtreſs. Being called out of town about this time, I did not ſee him in this condition; and when I ſaw him next, he was, in appearance, "clothed and in his right mind." Enquiry being made reſpecting his apprehenſions of thoſe doctrines which had been ſo offenſive, he replied, "They are the foundation of the world." Every air ſeemed changed. Softneſs and gentleneſs had taken the place of native ferocity, and the man appeared tamed. I could not help reflecting that a religion which will make ſuch changes in the tempers and manners of men is a religion worth poſſeſſing. An awakening which produces ſuch effects will not be cenſured by the friends of human happineſs.

It would not conſiſt with the deſigned brevity of this narration, nor yet perhaps with propriety, to detail all the intereſting circumſtances in the experiences of more than a hundred perſons, who appear to have been the ſubjects of this work. It may however be not unuſeful to go ſo far into particulars as to exhibit ſome of the diſtinguiſhing fruits of it. The ſubjects of it have generally expreſſed a choice that God ſhould purſue the "determinate counſel" of his own will, and without conſulting them, decide reſpecting their ſalvation. To the queſtion whether they expected to alter the divine mind by prayer, it has been anſwered, "I ſometimes think, if this were poſſible I ſhould not dare to pray" When aſked what was the firſt thing that compoſed their anxious minds, they have ſometimes anſwered, "The thought that I was in the hands of God. It ſeems to me that whatever becomes of me, whether I live or die, I cannot bear to be out of his hands." Many have expreſſed a willingneſs to put their names to a blank, and leave it with God to fill it up; and *that*, becauſe his having the government would ſecure the termination of all things in his own glory.

They do not found their hopes on the ſuggeſtion of ſcripture paſſages to their minds, on dreams, or ſeeing ſights, or hearing voices, or on blind unaccountable impulſes;

but on the perſuaſion that they have diſcovered in themſelves the exerciſes of love to God and man, originating not in ſelfiſhneſs.—When aſked what they had diſcovered in God to engage their affections, they have ſometimes anſwered, "I think I love him becauſe he hates ſin—becauſe he hates *my* ſins." They frequently have declared that God appeared altogether more glorious to them for being ſin-hating and ſin-avenging; that they were willing he ſhould abide by his determination not to have mercy on them or their friends, if they would not repent and believe the goſpel. One obſerved in confidence to a friend, and without the appearance of oſtentation, that ſhe had been ſo taken up all day in rejoicing in God's perfections and the certain accompliſhment of his glory, that ſhe had ſcarcely thought of what would be her own deſtiny; that ſhe muſt believe ſhe reckoned more of his glory and the public good than of her own happineſs. Some declared that if they could have their choice either to live a life of religion and poverty, or revel in the pleaſures of the world, unmoleſted by conſcience or fear, and at laſt be converted on a dying bed, and be as happy hereafter as if they had made the other choice, they ſhould prefer the former; and *that*, for the glory of God, and not merely for the happineſs which the proſpects of future glory would daily afford: for they believed their choice would be the ſame, though in certain expectation that fears and conflicts would render a religious life leſs happy than a life of ſenſuality. Their predominant deſire ſtill appears to be that God may be glorified, and that they may render him voluntary glory in a life of obedience, and may enjoy him in a life of communion with him. A proſpect of the full attainment of theſe ends is what appears to render the heavenly ſtate the object of their eager deſire. Their admiration of Jeſus Chriſt ſeems moſt excited by his zeal to ſupport his Father's law—a law, the glories of which they appear diſtinctly, though imperfectly, to apprehend. The bible is to them a new book. Prayer ſeems their delight. Their hearts are peculiarly united to the people of God. But the moſt obſervable part of their character is a lovely appearance of meekneſs and humility. Little of that preſumptuous confidence too much of which has ſometimes appeared in young profeſſors, is obſervable in them. Accordingly they have not that uninterrupted elevation of ſpirits which in the inexperienced is generally bottomed on comparative ignorance of remaining corruption, and overrating their attainments. Accuſtomed to diſcriminate between true and falſe affections, they appear not to ſet to their account ſo much of the "wood, hay and ſtubble" as perhaps ſome have done. By reaſon of the views they have had of the deceitfulneſs of their hearts, and the compariſon and examination they have made to diſcover how near in appearance falſe religion lies to the true, they have great diffidence and diſtruſt of themſelves. A ſenſe of their ill deſert abides and increaſes upon them after apparent renovation; a conſiderable time poſterior to which, ſome have been heard to ſay, "I never had an idea what a heart I had, 'till this week." Each one ſeems to apprehend his own depravity to be the greateſt. They appear not to be calculating to bring God into debt by their new obedience. A

perſon not greatly indoctrinated, but lovely in the charms of child-like ſimplicity, was heard to ſay, "I will tell you, Sir, what appears to me would be *exactly right*. It would be exactly right for me to live 30 or 40 years in the world without ever ſinning again and be ſerving God all the time; and then it would be juſt right for me to be ſent to hell for what I have already done." The hopeful ſubjects of the work as yet exhibit "fruits meet for repentance."—Some we have had opportunity to ſee under the preſſure of heavy afflictions; who have ſeemed calmly to acquieſce in the diſpenſations of Providence.

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E. D. GRIFFIN.

New-Hartford, Aug. 1800.

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She poſſeſſed a diſcerning mind; which ſhe early cultivated by reading. After ſhe appeared to become a ſubject of ſaving knowledge, ſhe gave herſelf to the ſtudy of the ſcriptures, and of other books which were calculated to en-

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large her acquaintance with doctrinal, experimental, and practical religion. She had a clearer inſight than moſt, into the various parts of the Chriſtian ſyſtem, and their relation to each other. She dwelt much on the duties which are more immediately incumbent on the members of the viſible church, was ſtrongly impreſſed with the importance of their ſhining as lights in the world, and exerted herſelf in every way conſiſtent with the place of a ſiſter, for the ſupport of the order of the goſpel. Her wiſdom, prudence, mildneſs of temper, and pleaſing manners, rendered her counſels acceptable, and gave great force to her reproofs.

As a wife, and a mother, ſhe was faithful and affectionate. She viewed herſelf under obligations to be diligent and economical; not only that ſhe might provide for thoſe of her own houſe, but that ſhe might be able to miniſter to the needy. To the afflicted ſhe was compaſſionate. To the indigent ſhe was liberal. She cheerfully ſubmitted to uncommon labor, that her beloved huſband might not be interrupted in attending to the duties of his ſtation. To him a large portion of miniſterial ſervice has been aſſigned; and his calls abroad have been numerous; partly occaſioned by the vacant ſtate of moſt religious ſocieties in the country near him, when he was firſt ſettled at Thetford. His frequent ſeaſons of abſence brought a great weight of care upon Mrs. Burton. To this ſhe cheerfully ſubmitted; being always diſpoſed to encourage him in performing whatever duty devolved upon him.

She attended with unuſual conſtancy and fervor upon all divine inſtitutions. The Sabbath was to her a day of reſt from every ſecular employment which could be avoided; and it was peculiarly painful to her, to be detained from the worſhip of the ſanctuary. Her behaviour through life was exemplary; and wiſdom was juſtified of her, more than by moſt Chriſtians in the preſent imperfect ſtate. She was diſtinguiſhed for meekneſs and humility. A perſon, from a diſtance, came to viſit her a ſhort time before her death, and aſked her, "Whether her exemplary life did not afford her high conſolation in retroſpect?" She anſwered, like one ſurpriſed at ſuch a queſtion, "When I look back to my paſt life, how barren does it appear! How little have I done for God! I have no right to take conſolation from what I have done. All my hope of heaven is founded on the mere ſovereign mercy of God, as revealed in the goſpel."

Her ſincerity was put to the teſt, by the many and grievous afflictions which ſhe was called to endure. In the loſs of her children, ſhe diſcovered Chriſtian ſubmiſſion and patience. In the painful trial through which ſhe paſſed, by the ſudden death of her amiable and hopefully pious daughter, who was cut down in the bloom of youth, her maternal feelings were carried to a high pitch of painful ſenſibility. But a conviction of the rectitude and goodneſs of the divine government, ſtilled murmuring thoughts, and led her to rejoice in the Lord. She was ſubjected to long and diſtreſſing bodily pains in the laſt years of her life. A ſlight hurt received in one of her feet, terminated in a ſore which diſcharged plentifully, and which cauſed the principal bone of the heel to become carious. She fell into a low ſtate of health, and hectical ſymptoms appeared. It was tho't adviſeable that the limb ſhould be

amputated. To this ſhe conſented when the reaſons were ſtated to her, and diſplayed great fortitude on the trying occaſion. When the ſurgeon entered the room to perform the operation, ſhe diſcovered thoſe painful feelings in him, which the ingenuous and the humane of his profeſſion have always manifeſted at ſuch times. She aſſumed a cheerful countenance, converſed like one at eaſe, and encouraged him to proceed. She ſcarcely uttered a groan during the operation. This was performed, May 22, 1799. Her health was mended after this; and her friends were flattered with the proſpect of her complete recovery, until the next March, when ſhe fell into a languiſhing ſtate which terminated in her death.

Near the cloſe of her ſickneſs, and when ſhe felt herſelf to be on the borders of the eternal world, ſhe looked forward to death with compoſure, and with apparent ſatisfaction; as an event which would place her beyond the reach of ſin and ſorrow, and introduce her to a ſtate of perfect purity and joy. She ſaid to her Chriſtian friends, "I find higher enjoyment in God, and in divine things, than I have experienced for many years. The thought of leaving this world, and of being freed from a hard, wicked heart, of being like God, and enjoying him, and the ſociety of ſaints and angels, affords me great ſupport and comfort in my ſickneſs, and daily expectation of death. I ſometimes fear that I am impatient to die. Oh, that I might patiently wait God's time! I ſee him in every thing. How brightly his glory ſhines in every object around me! Muſt I not deſire to dwell forever in the preſence of ſuch a God?" She continued in this ſweet frame of mind for ſeveral weeks. On the morning of the day preceding her death, her apprehenſions were very gloomy, for a ſhort ſeaſon. The divine conduct in this inſtance was ſuited to reprove her for her impatience to be abſent from the body, and deeply to impreſs her mind with her dependance on ſovereign mercy. She ſaid to her huſband, as he was alone with her, "God has forſaken me! I cannot find him! I feel no heart to pray! I am going to be baniſhed from God, and his ſaints forever! How can I endure this! Oh, I cannot endure this! I have had confidence in God, in times paſt, as I ſuppoſed; tho' I never thought that I had full aſſurance." While ſhe was in this diſtreſs ſhe was exhorted to put her truſt in God, with the hope that he would appear for her relief. She lay, ſeveral minutes, like one a ſleep. Her countenance was then turned towards her afflicted huſband, and appeared ſerene as the morning. She broke out "Oh! how glorious is God! How lovely is his character! How lovely are all his ſaints!" She proceeded in the like ſtrain, three or four minutes. When ſhe had made a pauſe, ſeveral perſons came into the room. Again did ſhe open her lips in ſimilar tranſporting language. At the cloſe ſhe requeſted a female attendant to make ready her grave clothes which ſhe had ſeveral years before, laid up for herſelf. Being now exhauſted by ſpeaking, and her bodily pains being violent, an attempt was made to give her relief by adminiſtering an opiate. She ſoon fell into a ſleep, in which ſhe remained until the middle of the day, groaning at ſhort intervals. At noon ſhe opened her eyes, and ſaid, "I wiſh to be awake—to be perfectly awake; that I may bid

you all farewell. Pray for me, for now I need a ſtrong faith." She relapſed into a ſleep, and continued in it, until near 4 o'clock in the afternoon, when ſhe appeared to be fully awake and in prayer. She was heard to utter diſtinctly the following words, ſeveral times, "THE RECONCILED COUNTENANCE OF GOD!" On being aſked whether ſhe enjoyed his reconciled countenance, ſhe replied, in a warm and affectionate manner, "*Oh, yes!*" She was then aſked, whether the reconciled countenance of God appeared to be a ſupport and comfort to her, ſhe anſwered, "*Oh, yes!*" Other queſtions of like import were put to her, which ſhe anſwered in a ſatisfactory manner. She again obſerved, as ſhe had heretofore, "The glory of God ſhines brightly in every thing!" She addreſſed ſeveral perſons preſent, who did not profeſs religion, expreſſing a ſtrong deſire that they might ſee, as ſhe did, the divine glory, and might be prepared for death. She then turned her eyes towards a female Chriſtian friend, who ſat by her bed, and with a ſmiling countenance, ſaid to her "I ſhall ſoon meet you in heaven!" Theſe were her laſt words. She fell into a ſleep, and the ſymptoms of death were viſible. She ended her mortal exiſtence at 1 o'clock, on Lord's day morning, and, as Chriſtian charity requires us to believe, was received into the heavenly manſions. *Bleſſed are the dead who die in the Lord.*

BENEVOLUS.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

An Eſſay on the unhappy conſequences of ſelf ignorance.

EVERY perſon ſhould take care to be well acquainted with himſelf. To acquire the true knowledge of ourſelves, of our natural turn of mind, of our paſſions, and of our various prejudices will coſt us much pains and cloſe ſelf-examination. This knowledge is neceſſary, if we would be either uſeful to mankind, in our reſpective places and ſtations, or enjoy real happineſs.

Some of the diſadvantages ariſing from the want of this kind of knowledge, as they reſpect moral and religious duties, will now be mentioned, and briefly elucidated. And it is obvious to reflect that pride and reſentment, envy and inhumanity, flow from ſelf ignorance. One reaſon why men are vain and proud, wrathful and revengeful; and in conſequence of pride, anger and envy, cruel and inhuman, is becauſe they do not ſee their own failings. And the chief reaſon why they do not ſee their own failings, is becauſe they hate ſelf-inſpection. Let a perſon turn his eyes within—let him ſtudy his own heart with all fidelity and diligence—and ſeriouſly reflect upon his own innumerable imperfections, omiſſions of duty, exerciſes of ſelfiſhneſs and an ill-temper—his want of candor, condeſcenſion, and forgiveneſs of injuries, and he will ſee enough to make him humble. BEHOLD I AM VILE, is the language of ſelf-examination. Let a perſon only have a clear ſight of his own wicked heart, corrupt propenſities, and unholy life, and he will feel that he has enough at home to cenſure and rectify, without running abroad to complain and condemn.

Whence is it that youth is ſo often confident and forward? Whence is it that age too is ſometimes obſtinate and ſelf-willed? It is reſolvable into ſelf-ignorance. Did mankind know themſelves

they would ſee little grounds for pride, envy, and ſelf complacency. We find alſo in ſome, a religious pride, a thinking highly of ſelf on account of ſuppoſed eminence in piety, or in being of this or the other communion of Chriſtians.—Their feelings are, *ſtand by for I am holier than thou.* Of the various ſpecies of pride, it is commonly remarked, that ſpiritual pride is the moſt odious. It deſtroys all the beauty of any virtues which we may poſſeſs. Whatever other pride we indulge, though none ought to be indulged, let us beware of ſpiritual pride. To ſee any elated on account of ſpiritual gifts or graces, any either real or ſuppoſed attainments in the divine life, is extremely diſguſting. It is the mark of a very wrong and malignant heart, to envy others their happineſs, to harbour revenge—to give way to anger, or to a bitter, uncharitable and cenſorious temper. The diſciples of a meek and lowly Redeemer once, forgetting the ties of benevolence and candor, were for *calling down fire from heaven* on thoſe who differed from them, Luke ix. 55. They received, as was juſt, a reprimand from their divine Maſter, *And he turned and rebuked them and ſaid, ye know not what manner of ſpirit ye are of.* Self-ignorance leads to pride, therefore, to revenge, and cenſoriouſneſs.—"Might I be allowed, ſays an amiable writer, to chooſe my own lot, I ſhould think it much more eligible to want my ſpiritual comforts, than to abound in theſe at the expenſe of my humility. No; let a penitent and contrite ſpirit be always my portion: and may I ever be ſo the favorite of heaven, as never to forget that I am the chief of ſinners. Knowledge in the ſublime and glorious myſteries of the Chriſtian faith, and raviſhing contemplations of God and a future ſtate are moſt deſirable advantages: but ſtill I prefer charity which edifieth before the higheſt intellectual perfections of that knowledge which puffeth up. Thoſe ſpiritual advantages are certainly beſt for us which increaſe our modeſty, which awaken our caution, and which diſpoſe us to ſuſpect and deny ourſelves.—The higheſt in God's eſteem are meaneſt in their own: and their excellency conſiſts in the meekneſs and truth, not in the pomp and oſtentation of piety, which affects to be ſeen and admired of men." He who is groſsly ignorant of himſelf and a ſtranger to his own heart will be prone to be ill-natured, ſour, and uncharitable. Meekneſs will be baniſhed. Kindneſs will be withholden. Hard ſpeeches will be uttered. Humanity and benevolence will not be extended to others.

Further, Self-ignorance is a great hindrance to the duty of ſelf-denial, a duty ſo important in the Chriſtian ſcheme. He who knows not his own temper, and ſtate, his prejudices and conſtitutional ſins will not know where, and how to practiſe ſelf-denial. But no duty is oftener, perhaps, preſſed upon us by the author of our holy religion. It is among his great precepts, that we ſhould take *up our* croſs, *deny ourſelves* and *follow him.* All our evil propenſities muſt be ſubdued—our love of ſin and the world mortified; and our backwardneſs to duty conquered. We may indulge in no ſinful paſſion or purſuit. Reſiſting all the ſolicitations of ſenſe and unholy biaſſes, we are to ſummon all our wiſdom to avoid the occaſions and temptations to ſin, and all our ſtrength to oppoſe it. For this, patience, fortitude, and perſever-

ance are requiſite. What a diſplay of ſelf-denial is it to ſubdue a violent paſſion, to tame a ſenſual inclination, or to forgive an apparent affront. We muſt have ſome good acquaintance with ourſelves, in order to practiſe aright ſelf-denial, or even to be uſeful to the world.

Every good man will ardently wiſh to have his life uſeful to the world. To be in the creation of the Almighty a mere cypher—a cumber ground—altogether uſeleſs, in our day and place, is a moſt painful idea. We ſhould deſire not only to have our death, whenever it ſhall come, peaceful, but our life uſeful. Our deſire ſhould be not only to be free from the curſe of being miſchievous and peſtilential to ſociety, but to be of actual ſervice and benefit by frowning on vice, and by encouraging virtue. But if ignorant of our place and ſtation, of our abilities and capacities, it is impoſſible to know how we may be the moſt uſeful. Our principal concern, in our day and ſtation, ſhould be to glorify God and to be ſerviceable to man. Indeed, one of the beſt ways of conſulting the divine glory is in being as uſeful as may be in our ſphere, to our fellow men.

Some have carried this point ſo far as to affirm that no religion is of any worth except what conſiſts in the practice of moral virtue, and doing good to man: that all beyond or beſide this, is either ſuperſtition or fanaticiſm—a mere deluſion. The candid muſt look upon this, as a very great and dangerous error, though eſpouſed by men who call themſelves philoſophers, who boaſt in having broken looſe from vulgar prejudices. For doth not juſtice require us to love and ſerve the Supreme Being, the author of all our mercies, as well as to do good to our fellow-creatures. *To do good and to communicate forget not, for with ſuch ſacrifices God is well pleaſed.* And we are exhorted never to be *weary of well doing.* And we do the moſt good to mankind by a holy and religious life. Beyond diſpute, the important buſineſs of life is to honor God, and do good to man. This ſhould be our grand aim. But if we be unacquainted with ourſelves, or do not attend to our ſtation and rank in life, or conſider our relation to, and connection with others, our advantages and abilities, we ſhall not know how to be moſt uſeful to the world.

It may be added again, ignorance of ourſelves will be a hindrance to many parts of religious and devout exerciſes. Particularly, in the duty of prayer For he who does not know himſelf, will not know his ſpiritual wants, either the mercies which he needs, or ſins which he ought to bewail. "Our hearts, ſays Mr. Baxter, would be the beſt PRAYER-BOOK, if we were well ſkilled in reading them. Why do men pray, and call for prayers when they come to die, but becauſe they begin a little better to know themſelves? And were they now to hear the voice of God and conſcience, they would not remain ſpeechleſs. But "they that are born deaf, are always dumb" Self-ignorance will keep us from a commendable degree of fervor in our addreſſes to the throne of grace. The direction is, in holy writ, to be fervent in ſpirit, ſerving the Lord. It will likewiſe prevent our ordering our thoughts and ſpeech aright, and conſequently be inſtrumental of preventing the grace and gift of prayer. We ſhall be dead and formal in the duty, as we too often are, if we do not ſeriouſly conſider what we are, and what we are

about; to whom we pray, and for what we pray.

It will prevent a due and acceptable acknowledgement of the rich bleſſings daily received from the beneficent hand of the bountiful benefactor of the univerſe. Indeed a good acquaintance with our own make and temper is neceſſary in order to know what bleſſings are ſuitable, as well as ſeaſonable for us, or to be affectionately grateful under the receipt of them. For how can we be duly thankful to God, as long as we are ignorant of ourſelves.

Theſe are ſome of the unhappy conſequences flowing from ignorance of ourſelves: of not knowing *what manner of ſpirit we are of*. There are many more, but what have now been ſtated, though briefly, are ſufficient to excite us to the needful work of STUDYING OURSELVES.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE particulars, contained in the following account of Euſebia, are real facts. Although it is a number of years, ſince they took place, yet they made ſo deep an impreſſion on my mind, that I am confident every material circumſtance has been faithfully narrated. You will publiſh them, or not, as you ſhall think will beſt promote the important objects of your uſeful Magazine.

Yours, &c.

PHILOTES.

BEFORE I had the pleaſure of an acquaintance with Euſebia, ſhe had entered the marriage ſtate, and had become the mother of ſeveral promiſing children. The oldeſt, a daughter, died before the mother, and was a very remarkable inſtance of early piety. Prior to this afflictive event, both Euſebia and her huſband had profeſſed the Chriſtian religion, and ſupported a fair unblemiſhed character. But from *this period*, Euſebia's piety began to ſhine with a more diſtinguiſhed luſtre, and continued to increaſe to the cloſing ſcene of life. Her laſt ſickneſs was a ſlow conſumption, and her decline commenced more than two years before her death. From the beginning of her ſickneſs, I often viſited her, and had very frequent opportunities to obſerve her temper of mind, and the exerciſes of her heart. At firſt her diſorder did not, in the view of her phyſician, put on any dangerous ſymptoms. After ſome months its nature, and probable termination were more clearly perceived. On the firſt appearance of danger, I noticed in her ſtrong deſires of longer life; but not without evidences of ſubmiſſion to the will of God. The motives of theſe deſires ſeemed all to have been drawn from the tenderneſs of her maternal affection; not from an attachment to the world, nor a dread of meeting her God. She often expreſſed herſelf in nearly the following language, "My children are all young—they ſtand in eminent need of the counſel, inſtruction and guidance of a mother—I long, if heaven would permit, to be the happy inſtrument of training them up for God." But ſhe was ſoon convinced that even theſe deſires, innocent and rational as they at firſt appeared, did not juſtify the ſmalleſt reluctance to an entire, and unreſerved ſubmiſſion to the divine will. She was ſoon taught, that ſhould her health be reſtored, and her life continued—ſhould her endeavours be ever ſo

unwearied and ever ſo faithful, yet that ſhe could be nothing more than a feeble inſtrument of good, to her children.—That if they were ſaved from ſin, and intereſted in the great Redeemer, it muſt be altogether the work of divine grace. That ſeparate from natural affection and ſelfiſhneſs, ſhe had no greater reaſon to deſire their ſalvation, than the ſalvation of others. And that if God deſigned them good, he could, and would raiſe up inſtruments to effect his own purpoſes, and provide means for accompliſhing his own deſigns.

From the time that ſhe obtained theſe convictions, her appearance was like one totally diſengaged from this world She became habitually, and fixedly diſpoſed to truſt all concerns—her own life and death, together with the temporal, and ſpiritual intereſts of her family and friends, and the church of Chriſt, for which ſhe manifeſted the ſtrongeſt affection, in the hands of God In health, ſhe had been a moſt prudent, and faithful overſeer of the domeſtic concerns of her family. But as her weakneſs rendered the labor of that employment impoſſible, ſhe totally relinquiſhed it without the leaſt apparent regret. Her time, as far as the feeble remains of ſtrength would permit, was now wholly devoted to the buſineſs of religion. In her daily converſation, ſhe manifeſted an increaſing ſenſe of the odious and deteſtable nature of ſin and far greater deſires to be intirely freed from it, than to be delivered from her bodily pains, which were extremely diſtreſſing. To ſooth her mind under ſuch acute diſtreſs, and to gratify the ardent breathings of her ſoul after communion with God, and Jeſus Chriſt, a clergyman, on one of the viſits which he often made her, gave a deſcription of the joys of heaven. He repreſented it as a place of the moſt intimate communion with God and Chriſt, with angels and ſaints—as free from all pain and ſorrow, and from all ſin, where no remaining depravity would interrupt the glorified ſaint, in the endleſs exerciſe of holineſs, nor prevent his conſtant communion with the great ſource of moral excellency. To the whole of this deſcription ſhe gave a cloſe attention, but when the ſpeaker came to enlarge on the laſt particular, an extacy of delight ſeemed ſuddenly to ſeize her ſoul, joy ſparkled in her eyes, and ſhe interrupted him with the following exclamation, "That, ſir, is the heaven that I am longing to enjoy. The ſingle circumſtance that ſin is there inadmiſſible, in *my view* is the crowning perfection of its joys. If I *know my own heart*, I deſire no heaven, but a heaven of ſinleſs holineſs. And could I conceive it poſſible that ſin would accompany me to that world, that thought would mar the glory of that inheritance of ſaints. But bleſſed be God for the indubitable aſſurance we have, that at death the body of ſin will be completely deſtroyed. To die, is a trifling ſacrifice for the obtainment of ſuch an infinite good." In this temper of mind, ſhe continued day after day. Holineſs was all her delight; and if at any time her views of its excellency, and deſires of ſinleſs perfection were leſs ſenſibly experienced, it excited more painful ſenſations, than all the anguiſh ariſing from her great bodily pains.

Her diſorder now rapidly increaſed, her ſtrength diminiſhed, and the concluding ſcene evidently drew nigh. She had in the moſt tender and affectionate manner, committed the whole concerns of the education of her children to

her huſband, in whom, under God, her heart confided. She had, as ſhe thought, addreſſed both to *him* and *them* her laſt advice; in which all the wife, all the mother, and all the ſaint glowed in her heart, and flowed from her lips. She had committed the church of which ſhe was a member, and the general intereſt of religion, to her God and Saviour; firmly believing that all things in the univerſe would be ordered in the wiſeſt and beſt manner, and finally terminate in the moſt perfect diſplay of the divine perfections, and in the higheſt poſſible felicity of the redeemed family. Death was now at the door, and to human view ſhe had nothing to do in time, but to breathe out her ſoul to him who gave it. For this event ſhe waited with unreſerved ſubmiſſion, expecting and hoping that every day, and every hour would be her laſt.

But it pleaſed a ſovereign God to reſerve her for a new, unexpected and moſt diſtreſſing trial. Her huſband, who, during the whole of her ſickneſs, had enjoyed uninterrupted health, was inſtantaneouſly ſeized with the moſt excruciating pains. His whole frame, but more eſpecially his bowels were in indeſcribable agony. Large portions of laudanum, which were frequently adminiſtered, for a ſhort ſpace afforded him a ſmall relief. But his pains ſoon returned with increaſing violence, and in about twenty hours put a period to his life. A clergyman, who was preſent, was deſired to give information of this awful event to Euſebia, who lay in a different apartment of the houſe. He entered her room with thoſe ſenſations which ſuch a ſcene could not fail to inſpire, and with anxious fears leſt the diſtreſſing tidings ſhould wholly overcome the languiſhing ſufferer, and bring on her immediate diſſolution. But as ſoon as he approached her bed, ſhe firſt addreſſed him, in the following words. "I know ſir your errand —My huſband is dead—I learned it from the lamentation of my orphan children—But God is juſt and holy —For weeks I have been wiſhing for death—now I deſire to live a little longer—at leaſt one day more.—I thought I had already ſaid every thing to my children, which was likely to promote their good—but I truſted to have left them, under the care of an affectionate father—I doubted not he would often repeat to them my dying advice, and by every mean in his power, inforce it on them.—They are now to become orphans indeed.—This unexpected change in their ſituation ſuggeſts to my mind new advice for them, and I truſt in God, will enable me to preſs it with new motives —I beſeech you, ſir, to unite with me, in prayer to God for this favor—for life and ſtrength to give one more leſſon of inſtruction to my dear offspring —It may be that God will bleſs it to them." She delivered theſe ſentences with great difficulty, interrupted with long pauſes, ariſing from her extreme debility. And by the time ſhe had finiſhed the laſt, her ſtrength was intirely exhauſted. Her eyes were cloſed, her reſpiration ſhort and difficult, but ſtill her countenance calm and compoſed. Reſpect for her ſorrows, impoſed profound ſilence on all the ſpectators. In leſs than half an hour ſhe revived. Prayer, at her requeſt, was attended; in which ſhe appeared to join with great devotion. It pleaſed the God of all grace to gratify her wiſhes. She ſurvived her huſ-

band about fourteen hours. During a conſiderable part of which, ſhe had intervals of abatement of pain, great clearneſs of thought, and uncommon facility of expreſſion. Theſe, to her, precious moments indeed, ſhe improved with all poſſible zeal, in addreſſing her children on the all-important concerns of time, and eternity. She explained to them the leading and more important doctrines of Chriſtianity—the depravity of the human heart—the nature and neceſſity of regeneration, repentance and faith. She taught them their duty to God, their fellow-men and themſelves. She held up Chriſt to their view, as the only Mediator, and only Saviour; laid open his infinite ability to ſave, and beſought, and obteſted them, with all the authority of their only ſurviving parent, and with all the tender affection of a dying mother, to enter without delay on a life of ſtrict religion, to give to God the morning of ther lives, and the dew of their youth. The knowledge, wiſdom and piety apparent in theſe addreſſes aſtoniſhed every perſon preſent, and at the time made deep impreſſions on the minds of her children. Soon after this, death evidently began his work, and though by long ſickneſs, and great pains ſhe was extremely reduced and enfeebled, yet the agonies of death were prolonged for ſeveral hours; during which her mind remained compoſed and perfectly rational, and the fervor of her holy affections, and the ſtrength of her faith unabated. She expired at nine of the clock in the evening, and ſhe and her huſband were both buried in the ſame grave. May her counſels be preſerved as a precious treaſure by her children, and her example inſtruct ſurviving Chriſtians!

TO ONE OF THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

SIR,

AGREEABLY to your requeſt I tranſcribe from my Journal, the following account of the Rev. Mr. Patillo of the county of Grenville, in the ſtate of North-Carolina. If it ſhall convey to the mind of one afflicted Chriſtian, a leſſon of patience, and of ſubmiſſion to the will of God, your feelings, as well as my own, will, I doubt not, be highly gratified.

I am, ſir, yours, &c.

Z. LEWIS.

THE Rev. Henry Patillo is ſeventy-four years of age. His white, trembling, palſied head is filled with ſound and uſeful knowledge. He appears to be an eminently pious and faithful miniſter of the goſpel; a kind and attentive huſband; an affectionate and indulgent father; a cheerful and pleaſant companion; and a polite, noble and generous friend. Mrs. Patillo is an amiable and reſpectable woman. Long have this unfortunate pair travelled hand in hand the high road to heaven. Often, on their way, have they been called to ſtruggle with adverſity. A long and tedious diſtance have they journied through the vale of extreme poverty. "Seven times, my ſon," ſaid the good old man to me, "Seven times have we eaten our laſt morſel; and where to look for more, but to heaven, we knew not. To heaven we looked; and before we were again hungry, we were furniſhed with ſufficient and comfortable food. It ſeemed," continued he, "it truly ſeemed as tho' a kind Providence had poured it down from above. Once has the Sheriff, (to ſatisfy a demand againſt our poor

unfortunate Harry*) ſtript us of our little *all*, and ſold to the higheſt bidder. Again it pleaſed a merciful providence to direct our friends to purchaſe the moſt uſeful parts of our furniture and preſent them to us. I hope and truſt we ſhall not forget the favors of our friends, nor the kindneſs of our divine benefactor. We are now, bleſſed be God! in comfortable circumſtances; and our future earthly wants will be few." Yes, grateful, happy pair! Your wants on earth will hence be few. You will ſoon come to the end of your journey. You will ſoon enter through the gates into the City, and arrive in ſafety at your Father's houſe. With propriety may you adopt the language of the Chriſtian poet:

" We'll ſoon be wafted oe'r
This life's tempeſtuous ſea,
Soon ſhall we reach the peaceful ſhore
Of bleſt eternity."

To the Editors of the Connecticut Evangelical Magazine.

Gentlemen,

THE people who receive your Magazines among us, are much pleaſed with the manner in which the inſtructions are communicated to them. They are pleaſed with the whole, eſpecially with the narratives given of the revivals of religion, and of the lives and deaths of individuals, which have been inſerted. The country has long been favored with writings, in which the great doctrines of the goſpel have been well ſtated and ably defended. It is hoped this will continue. Your Magazines furniſh us with another kind of evidence of theſe doctrines, which was much needed in the country, and perhaps is equally concluſive. They ſhow the effect of theſe doctrines on the hearts and lives of thoſe who cordially embrace them, and that the Holy Ghoſt does accompany them with mighty power, and in this way bears teſtimony to their truth and importance. They have this advantage too, they preſent the doctrines of the bible in a more moving light, and convey them ten-fold ſafter to the mind, than could be done in a way of deep, argumentative diſcuſſion.—Beſides, this method of communicating inſtruction is more univerſally acceptable, and its evidence is more eaſily ſeen, and more powerfully felt by many who are difficulted to follow metaphyſical diſcuſſions. It realizes to our minds, that God is preſent with the power of his grace in the preſent age; it encourages Chriſtians to hope for and ſeek after eminent attainments in holineſs, urges the truth and neceſſity of religion upon impenitent ſinners, and adds to all, the force of preſent example. It is deſired that able diſcuſſions of the doctrines of the goſpel may always be encouraged, they are important, but it is wiſhed that your book may be very much taken up with the exemplification of religion, devotional and animating pieces, and familiar illuſtrations of the doctrines and duties of Chriſtianity; that it be a practical piece, which may follow as a moral or improvement to all ſuch valuable diſcuſſions, and it will be acceptable and uſeful to thouſands.

MIKROS.

Connecticut, Dec. 1, 1800.

* Rev. Mr. Patillo endorſed notes for his ſon who was extenſively and proſperouſly engaged in the mercantile employment. By the unexpected failure of his principal debtors, the ſon was obliged to relinquiſh his buſineſs and the father, as well as the ſon, was ſtript of his laſt farthing.

Religious Intelligence.

MISSIONARIES.

Extract of a letter from Mr. David Bacon, Miſſionary to the Indians, to one of the Truſtees of the Miſſionary Society of Connecticut.

"Harſon's Iſland,* in the River St. Clair, Sept. 29, 1800.

Rev. and dear Sir,

I EXPECT you have received my letter of the 4th of Sept. which was dated at Buffaloe Creek I ſailed from thence the 8th.—Had a very pleaſant paſſage, and landed at Detroit the 11th.—Major Hunt, the commanding officer, made me welcome at his houſe, promiſed me every aſſiſtance in his power, and introduced me to General Tracy,† who was equally kind.—I found that Mr. Schieffelin, the Indian agent, was well informed with reſpect to the weſtern tribes, as he ſpeaks their language and has been intimately acquainted with them, for about twenty years. He told me that he believed a part of the Indians at Sandusky Bay, were Delawares, and about to remove; and that the remainder were moſtly Hurons, or Wyandots (the former is the French name, the latter the Engliſh) and not more than 2 or 3 hundred in number; and that they ſpeak a language entirely different from all others, and were Roman Catholics, and very much given to intoxication.—And he ſaid that he knew of no large tribe near the weſt end of Lake Erie.—And he informed me, as I had heard before, that the Chipeways are vaſtly more numerous than all the other nations in this part of the country; and that the Ottawas ſpeak very nearly the ſame language, and are united with them.—He told me that there was about 100 Chipeways on the river St. Clair, but conſiderably ſcattered; and that there was a village of about 500 Indians, chiefly Ottawas, at Arber-Croaſk, 25 miles from Michilimakinak, who were cleanly, and well diſpoſed.—Judge Aſkin, who had formerly been a trader in that place, and who has great influence with thoſe people, gave me the ſame account of it, and told me that, if I went there, I ſhould be welcome to the uſe of a farm and building which he owned there; and that he would give me a ſpeech to the Chiefs, and a letter to his friend at Mackinac, requeſting him to aſſiſt me.—And Mr. Benjamin Huntington, a merchant who was formerly from Norwich, told me that he would let me have as much money as I pleaſed for my orders on the Secretary, whether they had been accepted or not; and that he would write to his friend in Mackinac to do the ſame for me, on his account.—For theſe ſeveral reaſons, I thought it expedient to relinquiſh the idea of going to the ſouth of Detroit, as was expected, and to ſail to the river St. Clair if not to Mackinac. But when I came to conſult my directions, I was at a loſs to know what to do—for I found that I was deſtined to the ſouth and weſt of Lake Erie, and had no liberty to go to the north. I applied to General Tracy for advice—he honored my judgment with reſpect to the buſineſs, and ſaid that he thought that it was a pity that there had not been a-

* This iſland is in the communication between Lake Erie and Lake Huron.

† The General Tracy ſpoken of in this letter, is General Uriah Tracy of Litchfield, who is in the ſervice of the government of the United States, as an agent among the Weſtern Indians.

nother clauſe added to my directions, which would have left the matter a little more to my diſcretion; but ſaid, as circumſtances were, he knew not what advice to give me.— However, being confident that the ſpread of the goſpel was the great object which the Truſtees had in view, I was ſure that it could not be their intention to prohibit my going to the place which the providence of God ſhould ſo clearly point out.--I therefore concluded, that the only way to deſerve, or ſecure their approbation, was to act diſcretionary till I received further orders.‡ And the General told me, that if I wiſhed to viſit Mackinac, I ſhould be welcome to a paſſage with him, going and coming —And I accordingly went on board with him, Saturday the 13th, when he treated me in the kindeſt manner; and requeſted the captain to do the ſame. I had not yet determined how far to go.—I felt unwilling to ſtop here, on the river St Clair, on account of the Indians being ſo much ſcattered; and I doubted the propriety of venturing ſo far as Mackinac without orders from the committee. But as I could not hear from them, I had no way to do, but to commit my ways to the Lord; and to rely on his promiſe for direction.— But the third day after we ſailed, as we lay wind bound in Lake St. Clair, and at a time when I was pleading with God in ſecret, to reſolve my doubts, and to ſend me where infinite wiſdom ſaw beſt, the young man, who had been recommended to me for an interpreter, came on board, and ſoon convinced me, that it was my duty to ſtop here.—He is ſon to the man I am boarding with. He informed me that his father lived in a central place on this river; and that Nanga, the principal Chief boarded with him, and that he would be glad to have me board with him likewiſe.—He told me, as I had heard before, that this Nanga was one of the worthieſt and moſt influential characters in the nation.— And that ſince he had viſited Congreſs, which was a year ago, he had often heard him expreſs a ſtrong deſire to have a miniſter, and a ſchoolmaſter come among them; and that he had talked of applying to Congreſs for this purpoſe —And that they might be better prepared to attend meetings, he had determined to collect his tribe, and build a village.—I ſuppoſe theſe impreſſions were made on his mind, in part, by the converſation which he had with ſerious people, while on his tour to Philadelphia, but moſtly by a book, which he received from a miniſter in New-York, containing the conſtitution of the Northern Miſſionary Society, with an addreſs to the public.—This book he preſerved with great care; and when he returned home, he got the man we board with to read and interpret it to him, ſeveral times.— He heard with great attention, and obſerved that he was willing to be a Chriſtian himſelf, but thought that ſome of the Indians were ſo ſtupid, that it would be impoſſible to beat religion into them.—From theſe appearances, I thought there was reaſon to hope that the Lord had been preparing the way for a miſſionary eſtabliſhment in this place. We did not arrive here until Wedneſday the 17th, though it is but 40 miles from Detroit.—The

‡ Mr. Bacon's good judgment directed him right.—He found in the place of which he ſpeaks the Indians for whom he was deſigned. The Indians are continually moving from place to place, and the limitation in his orders aroſe from miſinformation concerning their preſent ſituation.

young man, who had been recommended to me, engaged to ſerve me as an interpreter.—His name is Bernadus Harſon.—He is a Dutchman, 26 years of age, and of an indifferent education; but he is civil, poſſeſſed of tolerable abilities, and ſpeaks pretty good Engliſh; and is high in the favor of the Indians; and I believe he ſpeaks their language about as well as they do themſelves.—And I am perſuaded that he is the beſt interpreter that can be found. I have hired him for half of the time, at ten dollars per month. And I board with him in his father's family, (for two dollars a week) where they all can ſpeak Indian, ſo that I can have aſſiſtance in learning the language when he is abſent. I have rarely found Dutch people more agreeable. When I left home, like Abraham, I knew not whither I went; but I expected that I ſhould have to lie upon the ground, in the open air for ſeveral nights while on my journey; and then to take up my abode in a dreary wilderneſs, at a great diſtance from civilized people, with nothing better than an Indian hut, for a houſe, and a blanket for a bed; and where I ſhould ſuffer for food that was comfortable, and have no one that I could converſe with, but an Indian interpreter.—But inſtead of this, the Lord has richly provided for me on the way, has not ſuffered me to lie out one night, and has brought me into a pleaſant place, among civilized people and where I have a proſpect of ſucceſs; and has provided me a comfortable houſe, a convenient ſtudy, and as good a bed, and as good board as I ſhould have had, if I had remained in Connecticut.—But I am ſtill ungrateful.—I know of no place in the ſtate of New-York ſo healthy as this. I believe the water and the air are as pure here, as in any part of New-England. And I have never been before, where veniſon, and wild geeſe and ducks were ſo plenty; or where there was ſuch a rich variety of freſh water fiſh.

I put great dependence on Mr. Harſon and his family, as they appear deſirous to have a miniſter and ſchool maſter ſettled here; and as they have great influence with the Indians, and ſpeak their language. I hardly know how I ſhould have done without them.—I ſhould certainly have found it very difficult to have obtained a good interpreter. And they were ſent here by a peculiar providence, on purpoſe, as I believe, to prepare the way for a miſſionary eſtabliſhment. Mr. Harſon moved with his family from Albany to Niagara, in order to carry on gunſmithing.—When the American revolutionary war commenced, he meant to have returned; but as ſoon as the Britiſh found that he was friendly to America, they ſtripped him of his property, and ſent him to this place, ſorely againſt his will. Before General Tracy left me, knowing that he expected to have a talk with the Chiefs at Mackinac, I deſired him to inform them that there was ſome probability that miſſionaries would be ſent among them if they were diſpoſed to receive them; and find out their feelings with reſpect to the buſineſs.—I ſhall not finiſh my letter until he returns.

Detroit Oct. 8th.—The General returned to Harſon's Iſland, the 30th of Sept. I ſailed back with him, in order to attend the grand Council who were to meet him at this place. He tells me that the Chiefs from Arber-Croaſk, appeared to be well pleaſed with what he had to ſay to them on the ſubject of Miſſions; and they obſerv-

ed that they had great need of Miniſters to reſtrain their young men, and make them behave like the young men who *wear hats*.—But they ſaid, as their Chiefs were not all preſent they muſt defer the deciſion of the buſineſs, until they could call a Council; and that then they would ſend me an anſwer.—When I returned to this place, I found two Miniſters here, who were from Pennſylvania.—They belong to the Ohio Preſbytery.—They were ſent here in order to obtain information reſpecting the Indians, with a view of ſending miſſionaries. They had been here about ten days, but they had but a poor opportunity, as the Indian agent was gone with General Tracy, and they ſailed in about a half an hour after I arrived.—I gave them what information I could in the time; and they depend on me for farther communications on the ſubject, as there will be frequent opportunities to write. One of them expects to return next ſummer; and I think he ſaid that he expected to bring on one or two Catechiſts with him. Their funds are ſmall at preſent, but they hope to be able to ſend on a large number, within a few years. They have not determined what nation to begin with.—They have taken home a young Shawance, with a view of giving him an education.—But that nation is ſo ſmall, I think it will not be worth their while to undertake to learn their language. The Chipeways are ſuppoſed to have twenty thouſand fighting men. And there are ſeven other nations, beſide the Ottawas, that underſtand their language.—There are above a thouſand Chipeways near Sagana, on the ſouth of Lake Huron; but they are not in a compact village.—While I was at Mr. Harſon's, a large company of them called to ſee me: they appeared to be very dirty, but were exceeding friendly.—I am informed that the Moravians have been very ſucceſsful among the Delawares, on the river Detrench, forty miles eaſt of where I have been living. The Indians at Harſon's Iſland appeared very friendly, and very deſirous to have me continue with them; but they told me that Nanga was abſent, and that they could give me no deciſive anſwer until he returned. I did not ſee Nanga till I came back to this place, he tells me that he is very glad that I have come among them.—He ſays, that the Moravians have been the means of making the Delawares ſober, induſtrious and happy, like the white people; and that he hopes that my endeavors will have the ſame effect on his Indians.

The Council met yeſterday.—After the General had finiſhed his political conference with the Chiefs, he introduced me to them; and told them how I had come recommended; and what would be the good conſequences of having ſuch men to inſtruct them, and their children: and requeſted them to treat me kindly. And he informed them, that it was expected that there would be a large number of ſuch men ſent among them; but that it would depend very much on their treatment of me; and that he hoped they would not be ſo unwiſe as to defeat the good intentions of their white brothers, which reſpected their own happineſs—and the whole council, gave their hearty approbation to all that he ſaid. The Indian Agent tells me that the General has given them great ſatisfaction. I have every thing to ſupport and animate me.—I think the moſt ſanguine have never dreamed of ſuch an encouraging proſpect.—Surely the fields are

white already to harveſt! May the Lord of the harveſt ſend forth his laborers.—If I am proſpered I expect to return home ſome time in the month of March.—I hope that I ſhall be appointed again; and that the Directors will ſend back two or three with me.—There are a number of ſober, likely young Indians, who wiſh me to take them under my care, and give them a good Engliſh education—and I have given them encouragement of keeping a ſchool one half of the time through the winter.—I expect that a good School-Maſter would have conſtant employ, and be very uſeful.

I am, dear Sir,
Your affectionate ſervant,
DAVID BACON.

ABOUT the middle of November the Rev. Joſeph Badger entered on a miſſion to New Connecticut.

ABOUT the ſame time Mr. Robert Porter returned from a miſſion of 12 weeks to the north part of Vermont.

Extract of a letter from Haverhill, New Hampſhire, dated October 6, 1800.

"Hartland, a town adjoining Windſor in Vermont, has lately been remarkably viſited by the outpouring of the Spirit. A ſmall corner of Woodſtock, it is ſaid has participated with Hartland, in this richeſt of bleſſings. It is but a few weeks, ſince the attention in thoſe places commenced. There is reaſon to hope, that between forty and fifty have been brought to taſte and ſee that the Lord is gracious. Many of thoſe, whoſe minds have been ſeriouſly impreſſed, are in the bloom of youth; and a number of the middle aged we truſt have taſted the ſweets of redeeming love; and ſome in the decline of life can unite in ſinging a new ſong. This religious attention appears to be increaſing. May all experience its beneficial effects."

ORDINATIONS.

ON Wedneſday the 22d of October, the Rev. *Jonathan Stickney* was ſet apart to the paſtoral office over the congregational Church and Society at Raymond in New-Hampſhire. The Rev. Mr. Miltimore of Stratham made the introductory prayer; the Rev. Mr. Boddily of Newbury Port preached the ſermon from Acts xx. 28; the Rev. Mr. Thayer of Kingſton made the ordaining prayer; the Rev. Mr. Upham of Deerfield gave the charge; the Rev. Mr. Holt of Epping gave the right hand of fellowſhip: and the Rev. Mr. Colby of Pembroke made the concluding prayer.

ON Wedneſday the 5th of November, the Rev. *Salmon King* was ordained over the Church of Chriſt in the Society of Orford, in Eaſt-Hartford. The introductory prayer was made by the Rev. Jonathan Miller of Briſtol; the ſermon was preached by the Rev. Charles Backus of Somers from 1 Timothy i. 12; the conſecrating prayer was made by the Rev. George Colton of Bolton; the charge was given by the Rev. Ebenezer Kellogg of North-Bolton; the right hand of fellowſhip was given by the Rev David M'Clure of Eaſt-Windſor, and the concluding prayer was made by the Rev. Jeremiah Hallock of Weſt-Simſbury.

DISMISSION.

ON the 15th of October, the Rev. Joſeph Badger was diſmiſſed from his paſtoral relation to the church and people of Blandford, Maſſachuſetts. A council, mutually called, conſiſting of the following miniſters, with delegates, viz. Rev. Doct. Weſt of Stockbridge, Rev. Aaron Baſcom of Cheſter, Rev. Noah Atwater of Weſtfield, Rev. Jacob Catlin of New-Marlborough, and Rev. Alvan Hyde of Lee, convened on the occaſion; and, after attending to the votes of the church and ſociety, adviſed to the diſmiſſion. Nothing appeared againſt the miniſterial or Chriſtian character of Mr Badger; and it is hoped his removal to ſome other part of the vineyard may be *followed with an increaſe of his uſefulneſs.*

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

QUESTIONS.

HOW is it to be underſtood that God viſits the iniquities of a father upon his children, down to the fourth generation; and how is this conſiſtent with individual reſponſibility? Exodus xx. 5. "For I, the Lord thy God, am a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me."

Further, How is this conſiſtent with what we often ſee in the world, the uninterrupted proſperity of notoriouſly wicked perſons and their children, for ſeveral generations together?

An anſwer to theſe queſtions is deſired.

A. B.

ANECDOTES.

A SOCIETY of gentlemen, moſt of them poſſeſſed of a liberal education and poliſhed manners, but who unhappily had been ſeduced from a belief in the ſacred ſcriptures, uſed to aſſemble alternately at each other's houſes, for the purpoſe of ridiculing revelation, and hardening one another in their infidelity. At laſt, they unanimouſly formed a reſolution ſolemnly to burn the bible; and ſo to be troubled no more with a book which was ſo hoſtile to their principles, and diſquieting to their conſciences. The day fixed upon came; a large fire was prepared; a bible was laid upon the table, and a flowing bowl ready to drink its dirge. For the execution of their plan, they fixed upon a young gentleman of high birth, brilliant vivacity, and elegance of manners. He undertook the taſk; and after a few enlivening glaſſes, amidſt the applauſes of his jovial compeers, he approached the table, took up the bible, and was walking reſolutely forward to put it in the fire; but, happening to give it a look, all at once he was ſeized with trembling, paleneſs overſpread his countenance, and his whole frame ſeemed convulſed: He returned to the table, and, laying down the bible, ſaid, with a ſtrong aſſeveration, "We will not burn *that book*, till we get *a better*"

Soon after this, this ſame gay and lively young gentleman died, and on his death-bed was led to ſincere repentance, deriving unſhaken hopes of forgiveneſs, and of future bleſſedneſs from that book he was once going to burn.

BISHOP BURNET, the Arminian prelate, affected to wonder how a perſon of King William's piety and good ſenſe could

ſo rootedly believe the doctrine of *predeſtination*. The Royal Calviniſt replied, "Did I not believe predeſtination, I could not believe a Providence: For it would be moſt abſurd to ſuppoſe that a Being of infinite wiſdom would act without a plan! For which plan, predeſtination is only another name."

POETRY.

COMMUNICATED AS ORIGINAL.

MESS'RS EDITORS,

A REQUEST appeared in the laſt number of the Magazine, for ſpeedy communications to furniſh matter for the next and following numbers. The two following hymns were written when the author was about ſeventeen years of age, to divert and exerciſe his mind during a day or two of bodily indiſpoſition. They were occaſioned by reading Mr. Pope's "*Dying Chriſtian to his ſoul*" which furniſhed the author with ſome ideas. If you ſhall have nothing more worthy to furniſh a page of Poetry you are at liberty to inſert them.

AMINTOR.

E. Windſor, Nov. 1800.

The dying Chriſtian.

1. MY eyes are now cloſing to reſt;
My body muſt ſoon be removed;
And mouldering lie buried in duſt;
No more to be envied or loved.

2. O happy! Thrice happy exchange!
My Saviour with eyes full of love,
Now beckons me—ſoon I ſhall range
The fields of bright glory above.

3. O! Break off theſe fetters of clay!
I long to be freed from this load:
Lord Jeſus, I mourn thy delay,
Impatient to be with my God.

4. Each moment ſeems lingering & ſlow,
While far from my home I muſt ſtay;
I long for thoſe pleaſures that flow
Unceaſing in regions of day.

5. Ah! What is this drawing my breath,
And ſtealing my ſenſes away?
O! tell me, my ſoul, is it death,
Releaſing thee kindly from clay?

6. Now mounting, I ſoon ſhall deſcry
The regions of pleaſure and love:
My ſpirit triumphing ſhall fly,
And dwell with my Saviour above.

7. No more to be tempted by ſin;
No longer by Satan be vex'd;
My conſcience is peaceful within,
And is by no paſſion perplex'd.

8. Now ſpeedily wafted on wing,
This world in a moment I leave:
O! death where is now thy fam'd ſting?
And where is thy victory, O grave?

The Dying Sinner.

1. O! What is this rending my breath,
And wreaking my ſpirit away!
O! tell me, my ſoul, is it death!
I muſt, tho reluctant, obey.

2. Grim death which I once did defy,
With horror now ſeizes my frame!
Now comes the ſad moment to die,
And launch into torture and flame!

3. O! lengthen my dwelling with clay,
That I for my ſins may lament!
Lord Jeſus, prolong the delay,
And give me thy grace to repent.

4. Alas! 'tis in vain that I ſue,
For favor or mercy at laſt!
Damnation is now my juſt due!
All hopes of forgiveneſs are paſt.

5. Unhappieſt hour of my days!
But from it repriev'd I can't be!
Now paſt is the day of my grace—
What torments reſerv'd are, for me!

6. My conſcience torments me within,
And ne'er will again be at peace!
Alas! the dire wages of ſin!
But now I can have no releaſe.

7. O! what would I give for the peace
The righteous enjoys in his death!
My woes ſhall begin when I ceaſe
To draw the laſt heavings of breath.

8. Now launching, I ſoon ſhall be toſt
To regions of endleſs deſpair!
And to the leaſt hope ſhall be loſt,
Be tortured eternally there!